

LECTURES

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ON

ULTRA-UNIVERSALISM.

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LECTURE I.

THE GREAT DUTY OF UNIVERSALISTS CONSIDERED AND URGED.

JAMES II. 18.

I WILL SHEW THEE MY FAITH BY MY WORKS.

Doctrine is useless unless reduced to practice. We may as well have no doctrine at all, as that which effects nothing. Opinions have no value whatever, aside from their influence on the character and conduct. There is no conclusive way to prove them either good or bad, till they are tried by actual experiment. We must taste the fruit, before we can decide whether to cherish, or cut down the tree.

Faith without works is dead; i. e., it is as good as no faith at all. And not only so, faith without works is ridiculous and contemptible. Our apostle sneers at it when he says,—*If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?* Faith without works is like spectacles having no glasses: which help the wearer to look wise, but are of no advantage to his sight. He is like a boy, proud of his watch, though it was never known to go. As well might you try to warm your dwelling in the severity of winter by filling the grate with fuel, and yet refusing to add fire withal.

If our doctrines are true, and if we know and say that they are, then we cannot be released from our obligation to apply them, as far as possible, to our conduct: in such case, we are bound in honor and justice, we are bound by interest and consistency, to carry out our principles into all their practical results. Otherwise we shall be shamefully and wickedly unworthy of the truths we hold.

It is no presumption to suppose that all are prepared to admit,—that, if Universalism is true, its disciples ought to discharge every duty growing out of it. In all conscience and honesty, those who believe and declare that there is no actual punishment subsequent to the close of this present life, ought to fulfil the obligations arising from such a sentiment. Especially are they inexcusable, if they *omit the weightier matters* of duty which devolve upon them in consequence of their peculiar creed.

My own impression is, that the most zealous and thorough-going preachers of Universalism are apt to keep out of view one of its most serious and obvious results. There is reason to believe, that they fail to urge upon their hearers one of the most important practical duties belonging to their 'blessed doctrine.' The remissness of the ordained supporters of that creed, in this particular respect, is greatly to be reprehended and deplored. Their want of fidelity devolves upon others a task which belongs to them. The present discourse is intended to make good their deficiency in the point alluded to. It is my design to stand in the gap which their selfishness or timidity has left me: and I ask your candid and thoughtful attention, while **THE GREAT DUTY OF UNIVERSALISTS IS CONSIDERED AND URGED.**

Let individuals of that persuasion be assured, that it is no part of my design to wound their feelings through mere wantonness and malice, or unjustifiably to pervert their favorite doctrines. Far be it from me to pursue any such object. I am sensible that such an aim would be too inglorious; and that success would but poorly reward the labor of securing it.

At the same time, I would not pretend to conceal my intention of presenting the subject which has been selected just as it presents itself to my own mind. Of course, then, some of my representations will be likely to give you unavoidable pain; as well as to shock your prejudices; or, if you prefer another term, your convictions. Let me hope that you will, nevertheless, listen calmly, and decide impartially:—let me hope that you will listen without interruption or disturbance, and without thinking of quitting this place till the exercises of the evening are concluded.

Without further preface, I would state, that *the great duty of Universalists as Universalists is* **THE COMMISSION OF SUICIDE.**

I shall undertake to prove, that, if their doctrine is true, they are bound to hasten the termination of their mortal lives. If, as they affirm, there is no suffering of pain beyond the grave; if our existence thenceforth, so far as we are endowed with consciousness, is a state of unmingled felicity;—then no wise man will hesitate to hurry

on to that desirable condition. He will use the first convenient tool he can find, ratsbane or razor, halter or pistol, to work out such an *exceeding and eternal weight of glory*. Should his anxiety be aroused, or his nerves be shaken, he will the more literally come up to the apostolic direction,—*Work out your own salvation with fear and trembling*.^{*} As he bids farewell to one friend after another, let him say to each,—‘*I will show thee my faith by my works*.’

I. In pursuing the subject systematically, I remark, firstly, that the sincere Universalist ought to commit suicide *in order to be happy*. The desire of happiness is natural to man, and is inseparable from his nature. It is an instinctive desire: it is implanted in us: and the voice of nature requires us to regard it. We are as strongly obligated to obey its dictates, as to observe the law of self-preservation or the suggestions of conscience. It is not merely our private interest, but it is our natural, rightful duty to be happy, if we can. Now if the Universalist is sure of an unimpeded entrance into bliss, without any intervening pain, after quitting his earthly stage of action, he is inexcusable for delaying his exit. To exclude himself for one hour from that rich beatitude, is weakness and folly in the extreme. He wrongs himself; he sins against his own soul; he transgresses the constitutional law of his being. Let him arise, and flee to his heavenly home. Let him speed away to his burnished crown. Let him quicken his flight to his celestial sphere. Let him shrink from nothing to become so blest. Let him eagerly swallow the fatal drug; let him divide his jugular vein; let him blow out his brains, if he has any,—for he must be destitute, if he is unwilling to be happy.

II. The real Universalist is bound to commit suicide, secondly, *in order to escape misery*. This he can never do while he tarries in this vexatious world. He believes that this life is the only scene of punishment for sin: and as far as the hideous word *hell* can be employed to designate a place of penal suffering, it belongs to this present state of being. All the hell there is, is in this evil world; which is, as it were, a vast valley of the son of Hinnom. All the damnation ever to be awarded is measured out to us here, where we find it to be the day of final judgment from the dawning to the evening of our lives. Suppose that our Saviour should re-appear on earth, and should happen to meet a few Universalists who had just been committing some great crime:—in a burst of virtuous indignation, he exclaims;—*Ye serpents,—how CAN ye escape the damnation of hell?* With the utmost coolness and composure, they reply by putting their hands into their pockets, taking out their knives, and cutting their

^{*} It may be as well to remark, that many texts occurring in these lectures are obviously introduced merely to exhibit the Universalist modes of perversion. Such as that, for instance, which applies Heb. 9: 27 to the Jewish high priest!

throats:—while the benevolent Jesus stands astonished and rejoiced to see how completely they *have* escaped the damnation of hell! Joyful sight to saints and angels, when sinners are so delivered from the distressing consequences of their guilt!—O Universalist! the voice of nature cries suppliant within you, to avail yourself of your belief, and escape from wretchedness, by quitting the only world where it can be known. Especially, when the self-same act which releases you from a condition of suffering, will inevitably transfer you to dwellings of unimaginable joy. Is it possible that you will not soar in one suicidal flight from the nadir of misery to the zenith of bliss!

III. Universalists ought to discharge this duty without delay, thirdly, *in order to be holy*. It appears that they hold, that sin is abolished beyond the bounds of our mortal life, that all evil will be done away in the stage of being which is to follow. Such spiritual Christians, such enlightened believers, as these claim to be, can have but one desire. Surely the piety, which they are commonly acknowledged to possess, longs to be delivered from the polluting weight of sin. Surely they desire perfection with more than Apostolic earnestness. And now that they may so easily attain to super-angelic purity, will they deliberate?—will they decline? Is it possible, that the only enlightened Christians on earth will, as a body, cleave to their transgressions? When their own right hands may at once put a perpetual stop to their guilt, together with all its painful consequences, will they still hang on upon corruption and woe? When they may literally *mortify* their lusts, (that is, put them to death) by killing themselves, will they still keep those lusts alive by voluntarily prolonging their days? Or will they resolve to sin no more?—will they resolve to become holy at once?—will they expire by their own act, uttering in their last breath the words of Paul,—‘*Shall we continue in sin?—God forbid!*’

IV. The sincere Universalist ought to commit suicide, fourthly, *for consistency's sake*. It is inconsistent to refuse to be happy; it is inconsistent to remain in wretchedness; it is inconsistent to wear the chains of iniquity;—when no necessity compels, when the way of peace and purity is open, short, and plain. How can those who so stoutly affirm the truth of their doctrine, and who so loudly assert their entire conviction of its reality, reconcile the contradiction of their practice?—how can they explain their rejection of its richest benefits? When heavenly rest invites their approach, and when earthly sorrows urge them to accept the invitation, we see them disregarding it. Will it not be said of them as of the Israelites who wandered in the wilderness,—‘*We see that they could not enter in because of unbelief?*’ Will not the wondering observer say, ‘What do ye more than others?’—Will he not ask,—‘Why is it that Universalists

do not love to die more than other folks? Why is it that they hurry for the doctor, when sick, as anxiously as others? Consistency is price and power:—this would give value and influence to your religion. If you *do* love it, if you *do* believe it, show us the fruits of it:—show us the phials and the pistols, the knives and the cords, with which you will transport yourselves to paradise, leaving sin, and suffering, and punishment behind you forever.

V. The thorough-going Universalist ought to commit suicide, fifthly, *in order to help to people heaven*. Let heaven be where it may, or what it may, one thing is certain—that all who die go there without fail and without delay. Who can doubt this, if he has heard Universalist preaching a few times? All who are of that persuasion will be glad to get into such good company; and to make one among so many rejoicing souls. It is well understood on all hands, that the happiness of heaven is diffusive benevolence; and that it is greater in proportion to every increase of its blissful tenantry. Go, then, my Universalist friend,—hasten to add one more at least to their numbers, and one more accession to their joys. Choose some one of the many ways of emigrating to that land of promise. What say you to taking laudanum; and so sleeping the *sleep* of death? What say you to drowning; water is the mirror of heaven, and the symbol of its purity:—go by water then on your pilgrimage to increase the population of that holy land.

VI. The devout Universalist ought to commit suicide, sixthly, *in order to deny himself*. Hear the words of the Apostle;—*Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you*. Now this world, as you know, is the only *unclean thing*; and when God calls you *to come out* from it, he must mean to be *literally* understood and obeyed; as if he had said—*separate* the thread of life which binds you to a world of sin, and *I will receive you* to spotless glory. When Jesus charges you as a disciple to deny yourself, by taking up your cross and following him, his meaning is similar; as if he had said, ‘Deny the native, instinctive dread of dying. He took up his cross; he voluntarily surrendered his life, for he says;—*No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again*. My Universalist friend, tread in his steps; go, and do thou likewise. Wait not for torturing disease or fatal vice to terminate your life; wait not for the doctor to end it scientifically; wait not for the hangman to close it judicially; *but lay it down of yourself*. Take arsenic for your powder, or a dagger for your lancet, or a bullet for your pill, or your bed-post for a gallows. In successful emulation of Christ, deny yourself and *enter into the*

joy of your Lord, who GAVE HIMSELF to die for you; that is, *freely* died to give you an example.

VII. The Universalist is bound to commit suicide, seventhly, *that he may not disparage heaven*. If you persist in tarrying here below, it will appear as if you undervalued the heaven which is so often the theme of your eloquence: it will seem as if you slighted that salvation, whose universality is your common song. When sick and wearied with this drear and empty world, do you adopt the aspiration of the Psalmist;—*O that I had wings like a dove! for then would I flee away and be at rest?* Remember, my friend, the grand sentiment of your faith. This tells you to let your soul out of its earthly cage, and the next thing you will be aware of, will be dove-like pinions fluttering at your shoulders, and wafting you aloft to rest. Methinks I see your new-fledged spirit rising through a stream of rapid light, which parts around your swifter breast,

‘ And falls, like ocean’s feathery spray,
Dashed from the boiling surge,
Before a vessel’s prow.’

SHELLEY.

Do not object that such wings would be too small for you; they are large enough for small-sized souls, if they would answer for the holy Psalmist; and perhaps they will grow bigger if occasion requires. But, at any rate, I pray and beseech you not to pour contempt on heaven, by manifesting a preference for an abode on earth. What is the natural inference, when an Universalist refuses to change his residence?—Say:—is it not, that, in your view, earth, with its acknowledged pollutions and afflictions, is, after all, a more desirable dwelling than heaven? Is not your stay a declaration, that you enjoy yourselves here better than you expect to there? O do not manifest so low an opinion of heaven, but shew your estimation of it by your eager haste to get there.

VIII. Universalists ought to commit suicide, eighthly, *to follow the example of saints in glory*. As has been already remarked, our great pattern, the Lord Jesus, has left his example in this respect; for your imitation, as you may well suppose. He assures you that no man took his life; but that he voluntarily surrendered it; the circumstance is also frequently adverted to in the New Testament, as a free gift. To be sure, he did not employ his own hand for the purpose: but the law-maxim applies here in all its force,—*qui facit per alium, facit per se*,—he who acts through another, acts himself. You are likewise directed to be followers of the apostles, *even as they also were of Christ*. It is known that nearly all of them, like their Lord, submitted to a violent death, which they might have escaped by holding their tongues; and thus they too practiced *constructive* suicide. You

have even an example directly in point from one of the apostolic band, who is now with the rest of them, *sitting on twelve thrones, judging the twelve tribes of Israel*. Saint Judas Iscariot has left you his halter as a legacy of love.

‘ Know he is not a wretch abhorr’d,
Nor for his crimes accurst ;
He by a cord outwent his Lord,
And got to heaven first !’

PECK.

Will you not tread in his bliss-directed steps ?—Will you not take the path of life, distinguished by a cloud of witnesses from him to Crown-inshield, who are now bending in the adorations of the celestial circles, and blessing the day when they cut the ties that bound them to earth, and permitted their elastic spirits to rise to their native and congenial purity, and to their *pre-destined* joys ?

IX. It is incumbent on the Universalist to commit suicide, ninthly, *that the Scriptures may be fulfilled*. The Saviour assures my Universalist friends, that *whosoever shall lose his life, shall preserve it* : that is, get rid of the necessity of living here, and you will preserve your life by putting it into a safe place, to wit, heaven. You have his declaration that *he that hateth his life in this world, shall keep it unto life eternal*. How can you show that you *hate your life in this world* better than by forcibly bringing it to a stop ? To inflict death is the intensest exhibition of hatred :—then murder your mortal life, and you *shall keep it unto life eternal*. This means, that the sooner you are gone from hence, the sooner you will be there where life is everlasting forever and ever without end.* *Be up and doing:—saying, Arise, and let us go hence*, to experience the fulfillment of the blessed promise. And to prove the truth of the inspired teachings that drunkards and murderers *shall inherit the kingdom of God*, murder yourselves with fatal potations of undiluted brandy. O how gladsome and thrilling will be your surprise, when you have slept out the mingled sleep of intoxication and of death, to wake sober and immortal in a glorious eternity.

X. The Universalist is obligated to commit suicide, tenthly, *to please God*. You know he wishes to have his children perfect and happy, as what fond father does not ? Surely you cannot please him more than by gratifying his parental yearnings ;—hasten to quit the bad company, and the bad business, and the bad fortunes prevailing in this world, and go to your pious and peaceful home, where your morals will be safe, and your felicity secure. The day in which you bring yourself to die will be a day of rejoicing to your Father in heaven.—Does it not delight your paternal heart, to see your infant offspring impatient of your absence, and eager to be with you ? Even

* It is hard to put words together so as to convey the idea of endlessness to minds which put a limited sense on all terms employed for that purpose in the Bible.

so with Him who is the great prototype and model of affectionate fathers. He too, will be gladdened at the premature arrival, at the welcome intrusion of his unexpected children. How sweet to him the tender adulation implied in your irrepressible eagerness to be with him, and in your practical confidence in his love!—No matter how you may have conducted while away from his palace:—it is all one to him; he *is no respecter of persons*, and all offences will be obliterated, and the mode of your unauthorised dismissal from earth be forgotten, in the joy of folding you to his bosom. How often has he reproached the tardy reluctance of his prodigal sons, to return to his embrace by sending sudden and special messengers to summon them.

‘ Thus Pharaoh and his mighty host,
Had godlike honors given :
A pleasant breeze brought them with ease,
By water up to heaven.

So all the filthy Sodomites,
When God bade Lot retire,
Went in a trice to paradise,
On rapid wings of fire.

So when the guilty Canaanites
To Joshua’s sword were given,
The sun stood still that he might kill,
And pack them off to heaven.

God saw those villains were too bad
To own that fruitful land ;
He therefore took the rascals up
To dwell at his right hand.’

PECK:

XI. Universalists are under obligation to commit suicide, in the eleventh place, *to gain the confidence of the public*. As it is, people have but little faith in your sincerity. They are too apt to remark, that they never saw a real Universalist, and rarely hear of one. Once in a while, to be sure, we hear of one in Maine, or another in Connecticut, who slays his family and then himself; thus evincing a full assurance of faith that cheerfully risks every thing on the truth of the ‘blessed doctrine.’ No one can doubt the sincerity of these individuals, or of those who, from time to time, are mysteriously said to have ‘died very suddenly.’ But what are these to the multitudes who with extravagant vehemence aver their faith in Universalism; and yet refuse to seal it with their blood; though infinite motives urge them to do so, if they believe that system in deed and in truth? It yet remains to be proved that there is a sincere Universalist in this town. Nor shall we have the least satisfaction that there is, till we see the lifeless corpse, till we hear the funeral knell, till we watch the obsequies of the consistent hero, and champion and martyr of his faith. Till our incredulity is overcome by repeated instances of this kind, we cannot trust your professions, or give you credit for feeling what you affirm.

XII. The Universalist ought to commit suicide, twelfthly, *that he may shew his faith by his works*. This subject was touched upon in the introduction of this discourse. The Apostle says,—I will show thee my faith by my works;—and you ought to say so, and do so too. The work of self-destruction will prove conclusively beyond all others, that you are a true believer of the doctrine of no wrath to come, no literal or metaphorical lake of fire and brimstone, no purgatorial ‘house of correction,’ no everlasting hell. It will then be seen that you act in the full persuasion of being supremely blest in all your future conscious existence. Well may that be called a ‘saving faith,’ which carves out salvation with a razor. Put it into operation in your own case, my friend, or you will never be able to convince others, nor to satisfy yourself, that you are actually willing to rest all on the truth of your doctrine. Since faith without works is dead, put life into your faith by putting a bullet into your skull, or two or three inches of cold iron into your heart, or a dose of poison into your bowels. Thus will the brightness of your hopes and the excellence of your system of truth become luminously and transcendantly manifest.

Having thus endeavored to discuss and urge the great Duty of Universalists, it may be as well to consider briefly the objections which any of that persuasion might bring up against discharging it.

I. It may be objected, firstly, that suicide is just as incumbent upon orthodox Christians as upon them. Members of orthodox churches expect to attain to heaven, when they die, and why should not they also precipitate their end?

To this I reply, first, that if the orthodox are inconsistent with their creed, it is no reason why you should be so with yours; no improprieties of theirs can justify improprieties in you. Second, you boast yourselves to be professors of a purer faith, far richer in hope and comfort than theirs; of course you are bound to set a proportionably better example of consistency than they, and far greater is your shame if you do not. Third, the objection loses what slight force it might have had if well-grounded, from the fact that it is at variance with all the tenets of the orthodox. They hold, that whoever commits suicide deliberately, and in the full possession of reason is by that very deed utterly excluded from heaven forever, let his previous creed and conduct have been what they may. They believe that the act seals the eternal damnation of the agent; and, of course, are debarred by the most cogent and tremendous motives, from the privilege of untimely hastening to the celestial inheritance.

Thus you see, my Universalist friends, that this astonishing privilege and duty pertains *exclusively* to your doctrine. Is not this

another reason why you should avail yourself of it, and *make full proof* of the happy consequences of being consistent with your principles? Rise at once to the sublime and ineffable joys to which a few pence laid out in cord or poison will raise you; and leave the poor, timid, bewildered disciples of orthodoxy to wear out in toil and trouble *all the days of their appointed time*, till they get to heaven by the tardy course of nature. You may hope in their favor, that in some revival they will be crazed, and then insanely seek the violent death, which you wisely and soberly make your choice.

II. Perhaps some Universalist may advance a second objection to going to glory by way of suicide, from *the intermediate state*. It is a common opinion that the dead are senseless and unconscious until the final resurrection.

In reply it might be said, that there is much very probable ground for the contrary opinion, and for expecting a highly felicitous condition during the interval between death and the resurrection.

But passing by considerations of this kind, in order to avoid unseasonable polemics about the mortality, materiality, or possibility of separate action of the soul, let us admit that the intermediate state of the dead is like a deep, dreamless sleep, unconscious of any thing around, and insensible to pleasure and pain. Admitting this;—what then? Does it afford any good reason why the Universalist should shrink from the duty of suicide? By no means. A state of utter insensibility for thousands of years cannot hurt the subject of it, nor affect him any more than if he was out of existence all that while. Should you expire this moment, the next thing you would know you would find yourself in heaven. Yes; the very next thing, you would be enraptured with the rousing music of the resurrection-trumps, without being able to tell whether seconds or centuries had intervened since you gave up the ghost. It follows, then, that it makes not the slightest odds to you, whether the space of heavy slumber will be long or short, or even momentary. Therefore it ought not to be taken into account, it ought not to be at all regarded, when you are calculating whether ‘to be or not to be’ in this sinful and tiresome world. Instead of being an objection, this sentiment positively divests the future of all uncertainty and gloom whatever. O choose without more delay some instrument from the armory of death; with which to *fight the good fight of faith*, to strike a decisive blow, to release yourself from captivity to sin and subjection to suffering. If you are doubting, let your firmly believed doctrine decide you to *depart and be with Christ, which is far better*. Get out of suspense by suspending yourself in a convenient collar: or lull your anxieties, if you have any, with a potent dose of laudanum; or sunder the web of per-

plexity and the thread of life together, with the self-same scythe that mows your chin.

III. But mayhap you have a third objection to performing your great and peculiar duty as an Universalist, because of *family considerations*. Your family may be so selfish, or so unbelieving as to bewail bitterly that your faith has saved you. Or your sudden departure to the fulness of glory may leave them destitute of the support for which they were dependent on your labor.

But, my friend, you need feel no difficulty from this source. There is a very simple way of removing the objection; and it is a very pleasant one, too. All that is required is, to take your friends with you on your journey to your long home. Pass the poisoned cup to the lips of each of your family and last of all drain it yourself. Or else plunge the knife into the faithful heart of your wife, then drive it up to the hilt into the bosom of each of your little ones whom you love too well to part with, and finally turn it with steady and pious hand against your own manly breast. Many are the advantages of such a course:—there would be no one to lament your loss with agonizing grief, no one to wish you back from your heavenly mansion, for every one would be glad that you was gone:—there would be a certainty of travelling to eternal life in company with those who were dearest to your soul, and of setting up house-keeping at once with all your family around you in the city of the New Jerusalem:—there would be no widowed mother and fatherless orphans left to starve on the reluctant charities of the world:—there would be secured to them the blessings you proposed to yourself; and no kindness you could possibly confer upon them will compare with the considerate tenderness of ushering them into the pure enjoyments of glorified saints:—and lastly, there would be a most impressive example in those slaughtered bodies, of the power and sincerity of your faith; so that all who beheld you would acknowledge it, and your minister might preach your funeral sermon from the text,—*Behold an Universalist indeed, in whom was no guile!* Such would be the happy consequences of thus disposing of this objection. O then, *confer not with flesh and blood*; but summon up your energies to do this deed of conjugal love, of parental fondness, and religious grace.

IV. I am aware of but one more objection to discharging your duty as an Universalist should, and that is *your profound resignation to the will of God*. You think that you ought not to die before he wants you.

But let me ask if your father above does not desire your happiness? and is he not bound by his infinite benevolence to make you happy at any rate? Then how *can* he be displeased at you for rushing

unbidden into his presence? Suppose your long-lost child should come in a stormy night and break into your dwelling, and say;—‘Father, I could not bear to stay out in the darkness, and cold, and rain, till you had opened the door and called me in;—besides, I could not possibly restrain my impatient longing to see you and be with you? Do you feel as if you could answer him harshly or reproachfully? No, you could not; you would think of nothing but the happiness of having him restored to your arms; and it would gratify you the more because his return was so frank, and voluntary and unexpected. And do you imagine that you love your child with a fraction of an atom of the love which your great Parent cherishes for you?

But what if he should be so inconsistent as to disrelish your abrupt intrusion? What if he should be pragmatically punctilious and stand on ceremony? What then? Can he help himself? Do you dread his displeasure? How! Is it for this that your divines have labored to expurgate heathen fables and Jewish superstitions from your creed? Is it for this that you have labored as hard to believe them, and have shouted ‘Verily, verily,’ while they shouted,—‘No devil! no hell! no angry God?’ And after all is it come to this, that you dare not go to heaven unless carried by main force? that you have a slavish fear of going uninvited into the presence of God where is fulness of joy?

But you forget that he is a sovereign too, and that it is impossible for you to go contrary to his pleasure, to thwart his omnipotent will. So that if you can succeed in accomplishing your own death, the event will itself be proof positive that it was his decreed purpose that you should take that course. Accordingly there will be no want of pious resignation in doing so: in fact, it will be the very way of active submission to his will, as it will completely accomplish his own benevolent intentions.

This ill-founded objection may be dismissed with one more remark. You must not forget, that we have it from our Saviour himself, that *the kingdom of heaven suffereth violence, and the violent take it BY FORCE*; and again he says of the kingdom of God,—*Every man PRESSETH into it*. To whom can this language apply so appropriately as to those who get into heaven by laying violent hands on themselves. These are they who scale the æthelial battlements, and take the celestial citadel by storm. Will you, O will you enlist in this gallant band? Will you thus gratify the fond pride of an Almighty Father’s heart by your tameless valor, and your resistless eagerness to be happy in his presence?

We have now, my hearers, considered and urged the great duty of Universalists, and have cleared away the obstacles and objections to performing it, if you belong to that persuasion. It remains to conclude this discourse, with appropriate observations and reflections.

1. In the first place, *we discover that four-days' meetings do some good*. It is matter of prodigious notoriety, that these meetings drive great numbers of those who attend them into desperation and self-destruction. When does the noisy "Trumpet" twang its weekly blast, without swelling this key-note? Is it not as familiar to you as your cradle-song? Is not the evidence of all these cases as full and satisfactory as their pleasing interest demands?—Who then can pretend that revivals and the means of promoting them do no good? See, how many they translate from sin to purity, from woe to blessedness, from earth to heaven. Did it never occur to you when an orthodox minister has been charged with driving one of his hearers to suicide, that, if it were true, he had done more toward the happiness and welfare of his parishoner than many preachers of the doctrine of 'impartial grace,' so called, would have done? Surely then, there is no ground for offence at him because his errors have produced such fortunate results. If a soul is hurried to an endless salvation, who cares how it was brought about? Rather should you find fault with those apostles of Universalism, who, if they faithfully held up to you your great and consistent duty, would help men to bliss much faster than they do.

2. In the second place, we see *who are the men you are most bound to admire and imitate*. These are they who have come up to the mark, and displayed the grand Universalist virtue of suicide. Think of those ornaments of your sect, who have stretched their necks with halters, that they might the sooner thrust their heads into heaven: think of those who in professing their religion, were actually and literally *buried in baptism unto death*; or in other words, stayed under water until they were drowned: think of those who won a kingdom in heaven, with their own good swords, plunging them into their own bosoms, and so opening the celestial portals as well as the Pope of Rome could do with St. Peter's keys. O happy, happy spirits!—when shall we see you equals? Who of your brethren in the faith will mount to paradise by your rope-ladders? who will launch into an eternity of blessedness, by diving into those seas where your carcasses become food for fishes? Who with gory wounds will follow your bloody tracks to realms of bliss, freshening the traces of *your* blood with *their own*, that others may have a clue to guide them in the way of glory. Blessed souls! more than martyrs! more than Christians! Leave your mantles, with a double portion of your spirit, to your successors in the true belief:

'For all who fall by suicide
Are wise beyond compare :
They spill their blood, then fly to God,
And reign eternal there.'

PECK.

3. In the third place, *we detect some very gross and common mistakes on the subject of death.* Philanthropists have fallen into most egregious blunders in regard to what they call the scourges of mankind. For instance in respect to war:—what Universalist in his senses can help almost losing them in benevolent ecstasy, when he hears of some furious battle, in which thousands of souls were released from earthly pollution and trouble, and marched off in full ranks to endless joy? The mighty conquerors who have 'mowed the ranks of death' on thick-strown fields have been the benefactors of their race, and done the most to people the skies. How felicitous must be the condition of the late Emperor of France!

'Now Bonaparte is dead, he'll find
Ten thousands of the human kind,
Far, far beyond the sun and moon
Thank him for murdering them so soon.'

Weak orthodox philanthropists have likewise had much very absurd concern about pestilence. Plague is nothing but God's angel sent to expedite the homeward-bound passage of his children. How foolish and unchristian are quarantine regulations. Universalists ought to protest against them on the ground of conscientious scruples. Their ministers in their public prayers ought to offer such petitions as this: 'Father of all! we pray thee to precipitate the arrival of the spasmodic cholera at this continent: O let this visitation of thy mercy on a large scale reach all our borders: let it dispatch a happy throng of our beloved fellow-countrymen to be forever blest in thy presence: especially let it remove for the most part, such as do not believe in our doctrine, that so they may be most readily converted from their errors, and convinced that we were right and they were wrong? And when he has thus prayed, *let all the people say, 'Amen.'*

This object shews how groundless are the vulgar prejudices against self-murder. Strange, that a deed of strong faith, an act which is in itself a christian grace, should be considered as something so very shocking! But this is to be ascribed entirely to the limited spread of the true Universal gospel. When this is more widely known, things will be set right; and halters, pistols and poisons will be in demand, in consequence of a rage for emigration to the heavenly Canaan.

4. In drawing this discourse to a close, I call upon every Universalist, to do the duty which has been considered and urged. We cannot accept of any apology or excuse, whatever, without insisting that you are an inconsistent false-hearted professor. The utmost we

can allow you is your choice of the *mode* of death, in which you are at liberty to exercise your invention, or consult your taste. I solemnly call upon you to prove your sincerity, to show your faith by your works. Do this by prompt suicide, and we shall know what *you* are, as well as we already know what your *duty* is. Thenceforth when a stranger sees a throng around the remains of a self-destroyer, he will ask of the by-standers—‘Did he go to a four-days meeting, and there become insane?’—and if the answer be in the negative, he will add—‘Then he was a sober Universalist, of course.’

Once more I call upon you to act out your principles; or if you have not the necessary courage, faith, and piety, then renounce your tenets forever. Abandon the ground on which you have so vain-gloriously boasted; but on which you are afraid to perform. Abjure a system which was made merely to talk of; but is not adapted to be practiced in one of its most obvious and important results. Forsake a religious creed which your depraved heart wishes should be true; but whose operation your judgment refuses to sanction. There is no middle ground, where you may honorably and fairly keep your opinions on the one hand, but decline to carry them out practically on the other. You will not think of perilling the safety of your immortal soul at some future dying hour, by trusting to principles on which you cannot repose at this present moment.

But if you will cling to your doctrine as the truth of God, we hold you to embrace the consequences. And I now pray you by all your attachment to your opinions, by all your devotion to what you deem the cause of heaven, so to do. There is no danger in acting fully up to the obligations of the truth of God: and if Universalism be such, your suicide is safe, indispensable, and infinitely advantageous. And since I may not adjure you by any higher power, I adjure you by St. Satan, and St. Judas, *to go to your own place*—to be consistent,
IF YOU DARE.

Amen.—

LECTURE II.

UNIVERSALIST SINCERITY.

2 THESS. III : 2.

ALL MEN HAVE NOT FAITH.

There is a faith which speculates, and a faith which works. The one is arctic ice, the other Promethean fire; the one is worse than death, the other better than life. The poor, weak spirit of speculation is no more like the living soul of operative faith, than the hobgoblin of the nursery is like the shade of sainted Paul. Who cares what a man *thinks* he thinks? We estimate him by the opinions he acts and dies upon. We look for the sentiments incorporated in his deeds : for the principles embodied and made solid in his actions.

There can be nothing more majestic than evangelic faith :—a feeling that leavens the whole mental mass :—a feeling that confidently trusts every interest—however tenderly touching, however tremblingly vast—upon the basis of real, changeless, moveless truth. It has power to guide, and guard and cheer ; it has virtue to heal, to save, to exalt ; it is the life of God in the soul of man.

‘ O thou that rearest with celestial aim
The future seraph in my mortal frame,
Thrice holy Faith !—whatever thorns I meet
As on I totter with unpractised feet,
Still let me stretch my arms and cling to thee,
Meek nurse of souls through their long infancy.’ COLERIDGE.

But *all men have not faith*, though all pretend to it in some form or other. As for that dead, neutral nothingness, neither active nor passive,—that theorizing handiwork of folly, or depravity, or both, which so often usurps this hallowed name,—away with it. Out upon the base impostor, the lying cheat, the villainous counterfeit of a celestial image and superscription.

But when the possession of principles whose tendency, when they tend to any thing, is plainly unrighteous and harmful ; when the avowal of doctrines which Satan could consistently invent and patronize, pretends to the name and offices of faith, what shall we say?

Shall we submit to the imposition? Shall we let Dagon sit upon the ark of God? Would the Apostle give his consent to this misnaming of error? Or would he disallow it with the strongest protestations, and declare it but another proof that all men have *not* faith?

But waiving polemics, and passing by controversy as to the articles of evangelic belief, let us pass on to the more immediate subject of this discourse.

It is unquestionably the fact that all men have not faith in Universalism; and there is abundance of excellent good reason why they never should. In this class may be found the great majority of those who are devoted to good order, who are distinguished by public and private virtues, who are eminent in learning and wisdom, and who are venerable for piety. To such persons the crude inconsistencies of ultra-Universalism are prodigies incredible, notional monstrosities, camels not to be swallowed. Such sly creeping away from conscience, such harlequinlike overleaping of reason, such comical evasion of scripture, as is exhibited by the champions of this baptized infidelity, is enough to fill every great mind with diverted wonderment, and every good heart with unaffected pity. No man who does not tyrannize over his intellectuals, who does not force indigestibles down his own throat, and who does not compel himself to drain the bowl of the mentally disorganizing stimulus of error; no man of unbiassed, unperverted judgment, can assent to doctrines which dash against common sense in one direction, and smash against the Bible in another. Those doctrines are so incoherent and inconsistent, that when set in operation they confute themselves; when set in motion they jostle each other to fragments, like cart-loads of loose glass.

But how is it with avowed Universalists themselves? After making all allowances and discriminations, may we suppose that they actually *in bona fide* believe their own professed tenets? The subject of discussion at this time is **UNIVERSALIST SINCERITY**: and we are to attempt to settle the point, whether there is any such thing. To conduct the investigation candidly and satisfactorily, we ought to examine the evidence on both sides of the question.

I. Let us, in the first place, consider **THE ARGUMENTS IN FAVOR OF UNIVERSALIST SINCERITY**.

1. We will begin with *their strong assertions*. Can any thing be added to the variety and vehemence of their asseverations? Sitting in the house, and walking by the way; lying down, and rising up; in the meeting house, and in the tavern; over their work, and over their liquor, they are full of their doctrine, and overflowing with the juice of its luscious clusters.

With fanatical bigotry, they denounce fanatics and bigots. With 'liberal' abuse they bounteously overwhelm the illiberal exclusives.

Reckless enthusiasts in favor of their own sentiments, and reckless enthusiasts in assailing the opinions of others, their language is the language of firm assurance, bound round with complicated oaths. It seems as if they labored to stifle each successive doubt by some newer and intenser expression of certainty. It seems as if they had taken a hint from those old revolutionary soldiers, who, in the garrulity of extreme age, have so often bragged of exploits *néver* performed, that they have come to believe them true at last. Thus Universalists, too, have endeavored to *talk* themselves into convictions of the truth of fables not over-cunningly devised. The high tone of their conversation has misled many weak and unstable minds: for *when they speak great swelling words of vanity, they allure those who were clean escaped from them who live in error.* Many have supposed that where there was so much smoke there must be some fire: and have supported sentiments they could not credit themselves, merely because others seemed able to.

But after all, what does this multifarious assertion amount to? Will it prove their sincerity without it be sustained by corresponding works? Will it prove their sincerity when their conduct in the most important particulars is at variance with it? To what purpose is this exuberant waste of words, this emptying of the contents of dictionaries, this dogmatical positiveness and voluble flippancy of utterance?—What is this evidence worth by itself? We need something besides noisy declamation to satisfy us of sincerity: we care not for mere declarations, though uttered with volumes of breath that might drift a cobweb round the world.

2. A second proof of Universalist sincerity is *the calmness with which a few of them die.* But if this proves any thing, it proves too much: for orthodox christians do most generally die with heavenliest composure or angelic raptures; but these are the people whom the Universalists usually honor with the titles of Pharisee and hypocrite! Besides; many a malefactor, with cauterized conscience and petrified heart, has expiated his crimes on the gallows with the utmost calmness; thus exhibiting the same kind of faith with most of the Universalists who coolly enter upon the retributions of eternity. Calmness proves nothing, unless there is better reason for it than hardihood.

In further explanation of the circumstance, be it remembered, that the termination of lingering disorders is preceded by a prostration of mental and physical energies, and by the benumbing influence of opiate drugs. Accordingly there is no opportunity in such cases for the exhibition of much nervous agitation, or much horrors of an apprehensive conscience. It is then, easy to be quiet, especially with the help of the soothing attentions and assurances of friends. Thus the

flame of the lamp of life faintly dies away on the clogged wick whose supply of oil has failed.

Be it remembered, too, that it is no rare thing for Universalists to die drunk; and consequently to be pot-valiant or besotted when encountered by the king of terrors.

Again:—It should not be forgotten, that an unenlightened mind is likely to be troubled with no very harassing fears of death. And of all men, Universalists do most eagerly seek the refuge of ignorance. They are constantly occupied with studied attempts to exclude from their bosoms every ray of *disquieting* truth. Every avenue of the mind is elaborately closed; each window of the soul is darkened with blinds, and shutters and close-drawn curtains. What wonder, then, that some should so far succeed, as to die with heartless stoicism or brutal insensibility?

And O, my hearers, against this unenviable few set off the *many* Universalists whose hope has deserted them in the hour when heart and flesh must fail. Their frail raft scarce kept them afloat on life's stiller stream; and how has it been racked asunder in the boiling surge which swept them over death's tremendous cataract. How often has wailing echo prolonged their departing shriek of 'Lost—lost—lost!'

The death of Universalists is but poor proof of their sincerity.

3. A third evidence in favor of it is *their intense wish that their doctrine might be true*. Here, I apprehend, may be found the origin of their mistake when they conceit that they have faith in their doctrine. Such is their longing that their opinions may be confirmed, that they seem resolved that zeal shall do it, if God will not. Thus they labor to work themselves up to some kind of conviction, which after all is but that flattering hope which promises itself the object of desire: or rather, these supposed convictions are but intenser cravings,—'tricks of a fancy pampered by long wishing.'

These yearning desires are the water power, to drive the machinery which grinds out their unwholesome comforts. These ardent longings are the steam, to work the clanking enginery whose product is such copious reviling of all opposing sentiments. Their invincible desire they construe into confident expectation. The strength of inclination passes muster with them for actual faith. But the two must not be confounded.

It is not strange that Universalists should wish their doctrine true. It is sweet to those who love to sin, but cannot abide to pay the damages.

'No rogue e'er felt the halter draw
With good opinion of the law.'

TRUMBULL.

But do the fervent wishes of the malefactor, that there might be no

constables, juries, judges and penitentiaries, avail in the least toward doing away these inconveniences to offenders? Not at all:—they do not even persuade himself that such things will cease to be. And no more do the anxious desires of the Universalist gain him security:—no more can their utmost intensity amount to sincere belief.

4. There is a fourth argument in favor of Universalist sincerity, in the fact that *they do not fear God*. In their haste to escape the bondage of servile fear, they have burst the bounds of religious awe and of childlike reverence. In breaking loose, as they imagined, from the prison-house of Egypt, they have overset the tabernacle of Israel. Regarding licentiousness as liberty, they have trodden down the authority of heaven, and revelled on the prostrate honors of God. They jeer at the restraints of sanctity, and mock at the terrors of justice. What care they for sin? If they are disposed to pay the slender mulets and penalties which this life may exact, and wait for another world in which to be holy and happy, whose business is it? If they are willing to risk the temporal consequences of their misconduct, if they like dancing well enough to pay the music, what shall hinder them?

I must confess that this is a strong argument. I scarce know what to do with it. It does appear as if Universalists had some sort of faith in their tenets, or else they would not be so destitute of the fear of God. There is something rather stubborn and unmanageable in this fact, and it is almost the only plausible evidence of their sincerity which can be adduced.

5. Another argument on the same side of the question is, that *they do not regard man*. This is matter of such perfect notoriety, that very few will pretend to doubt the fact. They do not mind lacerating the feelings of others any more than an Indian would mind scalping his captive. They even pride themselves on being refined in this branch of cruelty. The savage brutality of their theological warfare makes the grosser corporeal tortures of the Inquisition seem like comparative tender-mercies. Profane jesting, blasphemous trifling, domestic privacies, personal indignities, calumnious insinuations, and sweeping libels,—these are the weapons which nature and practice have adapted to their use.

Nor are they less ready to invade the rights of others at the suggestion of selfishness, than to wound their feelings for the sake of sport. No religious privileges are secure, if they can get at them by fair means or foul. If their iniquity is successful, they flout and scoff at the indignant grief they have occasioned; and rejoice in the opportunity of adding insult to injury.

Thus we have two very strong arguments of the sincerity of Uni-

versalists: they *fear not God*, neither *regard man*. This appears to be the only very probable evidence that they really believe their doctrine. It is the only evidence that comes in the shape of actions: and such actions as may well be supposed the legitimate fruits of their principles. When they set at nought all laws human and divine, they *do* act as might be expected of sincere Universalists!

Still even this abundant direct testimony is not entirely conclusive. For first; *they* might object, that it would prove all other evil-doers sincere and conscientious, and so as good religionists as their enlightened selves:—second, *others* might object, that Universalists would have behaved but little better if they had never embraced those sentiments, and had been without any principles whatever; and that now in consequence of their doctrine, they are only more insolent and daring in those same iniquities which they would have practiced without it;—third, it may also be objected to the force of this testimony, that the arguments on the other side of the question are as strong or stronger. Let us then suspend the scales of judgment till we have weighed what may be said on the negative: and let the preponderance of evidence decide.

II. We will now attend, in the second place, to ARGUMENTS IN DISPROOF OF UNIVERSALIST SINCERITY.

1. Let us take up, first, *their fear of investigation*. It is sometimes the case, when their doctrine is publicly controverted, that they and their ministers put the best face on the matter they can; they hide their perturbation by loud bravadoes; and conceal their anxieties by noisy professions of their readiness to hear and answer. So far from resorting to candid inquiry and calm reflection, they nullify the influence of truth by passionate flurry and boisterous agitation.

The panic excited by investigation is a shrewd mark of insincerity; and justly exposes those who display it to the reproach;—*O ye of little faith!*

2. A second circumstance which discredits Universalist sincerity is, that *they commonly swear orthodox oaths*. Of this fact every body is aware. Let them get angry, and you hear nothing but ‘hell, and the devil and damnation.’ To set this subject clearly before you, suppose you should hear a married couple of that persuasion engaged in high debate, and endeavoring to scold in consistency with their doctrine.

Husband. My dear, I wish the angel Gabriel had you.

Wife. My love, I wish you was in glory, with all my heart: you vexatious creature, you are not fit to live any where else.

Husband. O you torment! I swear I wish you was blessed: God save your cursed soul to heaven.

Wife. I declare, I wish such a wicked monster as you would go to your own place, along with Judas.

Finding that they cannot well agree, they pass a cord over the bough of a tree; and, tying an end about the neck of each, they swing off, and 'pull at the same rope' at last, if they never did before. Or, mayhap, they take a brace of pistols, and, standing at opposite sides of a table, each opens the mouth to receive the muzzle of the other's weapon: at a concerted signal, the triggers are pulled, and away they go to bliss beyond the grave!

There is much solid, substantial weight in this argument from the usual forms of cursing employed by Universalists. When excited by passion, they forget system and creed, and betray the honest impressions of their hearts. They then speak their real undisguised sentiments. Can it be supposed, that they would wish their enemy in the hands of a devil whom they deem to be a mere figment of Oriental mythology? Can it be supposed, that they would pray that souls might be damned to a hell which is but 'the plaything of pulpit declaimers,' and 'only exists in the heathen fables which created it?' O no!—they then give utterance to the thing they mean: and they mean that those things are real, which at other times they deny.

3. A third proof of the insincerity of Universalists is *the incessant use of means to promote their faith*. If they were indeed rooted and grounded in an established conviction of the truth of their doctrine, we should see no such solicitous bustle to propagate it. If they believed in the unmingled felicity of all the dead, it would be impossible for them to have so much sectarian zeal. They would never submit to the leg-weariness of trudging to meeting two or three times a week, and then sitting under tiresome harangues without speaking or moving for hours: they would not consent to empty their pockets to support a worship that might as well be spared. For after all is done, if their system is true, the welfare and salvation of their souls is no surer nor speedier than it would have been without this trouble.

Why do they take all this needless pains? Is it not because they are perplexed with incurable doubts which require incessant quelling? Is it not because it is hard work to keep themselves in any thing *like* a believing state? Is not this a very suspicious sign that they must employ all means to sustain their courage, and support their quivering, fluctuating hopes? Aye, we understand it well. We here read the marks of much misgiving, the traces of instinctive, unconquerable incredulity: it is the language of common sense, that will be revolted at the absurdities forced upon it, and thus revives the fretful pang of distrust.

4. A fourth mark of insincerity in Universalists is *their feelings*

toward those distinguished orthodox men who have long been dead. For instance; to this day, they hate Calvin as bitterly as they do Dr. Beecher. Though the old Genevan has for centuries, according to their doctrine, been free from sin, though he is a child of God, an heir of immortal glory, and fit for all that is pure and delightful in heaven,—they still regard him as a perfect demon, and never mention his name without reproach and malison. If they had an opportunity, and could muster sufficient courage, they would spit their venom into the face of his glorified ghost. Here then is evidence that they do not believe in the universal salvation of any but themselves.

If they were to acknowledge the truth for once, they would confess it to be a great drawback to the felicity of heaven, that, after all, those abhorred orthodox will be as well off there as they. They must feel it to be the only deficiency in the comfortable sweetness of their ‘blessed doctrine,’ that it is as good for those hateful Calvinists as it is for them. Surely they cannot help occasionally regretting that there is no hell, if it was only to put those detested puritans in. At times, probably, they would prefer to go to perdition with all the pirates and felons that ever lived, rather than be shut up forever and ever to sing psalms with Jonathan Edwards and Dr. Woods.

5. A fifth argument against the sincerity of the Universalists is, that *so few of them commit suicide*. In the preceding lecture, their obvious duty in this respect was clearly laid before them. They were urged by no less than twelve conclusive reasons to kill themselves: they were told that ‘it yet remains to be proved that there is a sincere Universalist in this town:’ and the objections to the discharge of this obligation were fairly removed. And yet, strange to tell, not one of them has hastened to get out of harm’s way, to secure instantaneous redemption from all evil, and to enter on the thrilling raptures of eternal life.

It must be confessed, that those professors of the ‘true doctrine,’ who seal their testimony with their blood, give the highest possible visible proof that they possess faith. I know not that any thing can be excepted against this testimony. And yet, how few out of the multitudes who are bound to exhibit it, come up to the mark of their high calling. Yes:—when sometimes an instance of this kind occurs, the other believers seem ashamed or afraid of it: they even labor to make it out that their self-immolated brother was insane, and apologize for him as if he had been beside himself. Most wonderful this!—when, on the supposition that their doctrine is the truth of God, it was the most reasonable act of his whole life, and the most unquestionable evidence of his pious sincerity.

6. The last argument I shall mention, in disproof of Universalist

sincerity is *the impossibility of heartily believing such nonsense*. Did my limits or plan permit me to go into polemics, it would be a small matter to show that their tenets contradict the Bible, and contradict plain reason, and contradict one another. I may do this at large at some future time. As an instance of my meaning, I would observe that their divines insist, that a state of future evil and suffering would be inconsistent with the divine benevolence; and yet they say that the existence of these things at the present time will be made to subserve the highest good in the end: as if the permission of a shorter duration of sin and sorrow was not as irreconcilable with the goodness of God as a longer period of the same: or as if a lengthened state of evil might not be productive of as much or more eventual benefit as a briefer space. Of such incongruous fantasies their books and their brains are full. The most opposing notions are by turns preached up and down: and Scripture is so mercilessly wrung and twisted, that you can almost hear it scream out by reason of the hard usage it meets at their hands. It puts all serious people into an agony of distress to see them wrench out the teeth of the Bible, and mangle its hapless members. If the mind of man cannot cordially believe known contradictions, then none can intelligently believe Universalism: and there can be no such thing as an enlightened faith in that doctrine.

I have thus my hearers endeavored to weigh both sides of the question proposed. Each one may judge for himself which scale preponderates:—whether the evidence for or against the sincerity of Universalists is the weightiest. I hope it will be allowed in a free country to say, that, in my opinion, the testimony against the notion that they are sincere believers in their system far overbalances the testimony which goes to favor it. Accordingly I shall close the discourse with a few **EXPLANATIONS** founded upon this view of the subject.

1. We see, firstly, *Why people suspect the sincerity of Universalists*. It is on the same ground that we suspect the courage of a braggart, the veracity of one who makes unnecessary protestations, or the outrageous virtue of a prude. It is because we see them fail in the main points of evincing their faith. It is because we see them ashamed of such proofs of it as they *do* enact, such as disregard of God and man, and now and then a suicide or two. It is because they are so heedless as to deny that these things are the native fruits of their sentiments, and thus voluntarily relinquish all the evidence of their sincerity springing from this source. They endeavor to hide their latent suspicion and distrust from themselves, as well as from others: to keep it out of sight and out of mind. But in spite of every effort, the lurking doubts will keep betraying themselves. They can no more cut off these inveterate suspicions, than they can keep hair

from growing by constant cropping. People easily see through the thin screen of their noisy pretences and assumed assurance.

2. We see, secondly, *Why Universalists are so fond of calling the sincerity of others in question.* It is partly by way of retaliation; and partly because they judge of others by themselves. This explains the loud charges of hypocrisy which they bring against true hearted Christians of every name and order. Thus the thief tries to get off by mingling in the crowd of his own pursuers, and by joining loudest of all in the hue and cry raised on his own account. They cannot bear that others should have such impertinent piety as to be more sincere than they: and knowing that they themselves are hypocrites, they cannot help bestowing the same appellation upon others. They are so utterly ignorant of what it is to feel real faith, that they cannot believe that any one else does. Finding nothing like it in their own experience, they judge like the Greenlander, who will not believe that the sun rises and sets more than once a year, because it is an event he has never seen.

3. We see, thirdly, *Why Universalists do not give the only convincing proof of sincerity in their case.* This, it will be readily supposed, is suicide. This would show that they were in good earnest with a witness! He must be a stubborn unbeliever who would not confess over knotted cords, bloody razors, brain-bespattered pistols, and self-murdered carcasses;—‘This does look like Universalism, sure enough.’ But these loud professors of the ‘blessed doctrine’ hang back from a forcible entry into certain, unmeasurable blessedness, as much as if heaven was a school-house or a jail, and they whipped school-boys or insolvent debtors. Yes, forsooth,—they make it their very last resort: and though they should be bankrupt in reputation and property, cursed with a scolding wife, and loaded down with every earthly ill; they will even then lag behind, and stay out of heaven as long as rum, death and the doctor will let them. The plain reason, the only reason, and the good reason for this inconsistency between their principles and their practice is, that they have no faith in their own doctrine, and dare not trust themselves to it.

4. We see, fourthly, *Why Universalists are so given to shift their ground.* It is because they have no fixed faith, and are *blown about by every blast of doctrine*, whether it comes from the lungs of uproarious preachers, or from the brazen throat of the ‘Trumpet.’ Every week we hear of some fresh whim, some new absurdity, some ludicrous novelty of opinion. They seem ‘to nothing fixed but love of change:’ they expatiate, range, roam over the fields of error, dropping one vile weed in their haste to snatch at another. They reject to-day what was the only gospel last evening, and swear to that

which is fated to be heresy before tomorrow morning. Universalists may be likened unto the man's knife which he had kept for forty years, only sometimes putting in a new blade, and sometimes a new handle. They have twisted and turned in so many ways, that you can no more follow out their track than that of a bat at midnight. They have hatched so many new fangled notions, and then again wrung the necks of the half fledged starvelings, that there is no keeping the run of them. Now all this fantastical, capricious change is to be traced to the fact that they believe nothing sincerely, and therefore believe nothing long.

5. We see, fifthly, *Why Universalists are so given to abuse those who differ from them.* I allude more particularly to their 'pulpit declaimers,' though the same remark will apply to most others of the denomination. All manner of ridiculing, caricaturing, burlesquing, is exhausted against the sentiments of other denominations. This is the shew-bread and the drink-offering which they produce in the temple from week to week. This is something like nine-tenths of the food with which they feed their hearers; and it is also the salt and pepper of the other tenth; and bitter, sour seasoning it is. Now all this noisome vapor is raised to conceal their want of sincerity: they wish to direct attention away from themselves. Thus jugglers contrive to turn off the eyes of the spectators while they are busily arranging some trick of legerdemain. They practice the stratagem of so arranging their batteries, that the wind shall drive the smoke into the enemies faces; and thus by bewildering them, win victories their shot could never achieve.

6. We see, sixthly, *Why opposition is necessary to keep Universalism alive.* If all were agreed with them their zeal would soon expire of itself. Their system is destitute of vitality: it has no life of its own within itself. It appears like what it is,—a dead corpse, except when excited into action by the external electric stimulus of opposition. It then exhibits the ghastly convulsions produced by galvanism on a body cut down from the gallows. Universalism might be buried in oblivion, and rot out of remembrance, while a pure and living faith would stand in all its freshness and strength without the excitement of opposition: but if all true religions should become extinct, Universalism would die a natural death, or rather would relapse into the festering slumbers of its native grave. Being dead itself, it can never inspire the life of a generous, devoted faith. Being false itself, it can never awake a true sincerity in the bosom of one of its defenders.

7. We see, finally, *Why Universalists cannot be saved.* They have no heart-felt, heaven-born piety to save them; for they laugh it to scorn. They have no eternal, celestial truth to save them, as the

Bible testifies. They have no genuine sincerity to save them, as has now been proved. This last is the lowest ground, except their own, on which a hope of salvation has ever been built. It is often remarked, 'No matter what a man believes, if he is only sincere.' This is the widest stretch that the mantle of charity ever receives; and yet it will not cover them, for they are not, and cannot be sincere. Unhappy men! Intending to die by a system on which they dare not put themselves to death at once: as if it could be bettered by waiting the course of nature. Unhappy men! who would fain deceive themselves into supposing that they are sincere in their errors. Are these they on whom, for their wilfulness, *God shall send strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness?*

LECTURE III.

UNIVERSALIST PREACHERS.

2 TIMOTHY III: 13.

EVIL MEN AND SEDUCERS SHALL WAX WORSE AND WORSE.

The natural tendency of action is to increase of strength, to a gathering of power, to an invigorating of faculties: thus nature, seconded through use, is doubled by habit. The same is true of motion: left unimpeded, it tends to an accumulation of momentum and swiftness,—to augmented energy and accelerated velocity. When no hindrance interposes, action and motion grow unceasingly: and this growth constantly gains in rapidity, till it reaches whatever extreme limit there may be.

This is a law, not merely of matter, but of mind and spirit. Let the heart move in whatever way, let the will act in whatever direction, if no influential motive intervene, the tendency will be to still more of the same motion and action: there will be repetition, and

each repetition increasingly prompt and forcible. A good state of the affections and a good course of conduct naturally keep on improving into what is better and better: while that which is bad in feeling and deportment equally deteriorates into worse and worse.

False teachers of religion are examples of the latter kind. It is of such that the apostle says in the text, *Evil men and seducers shall wax worse and worse*. From his day to this, false teachers have abounded. There has been a fearful fulfilment of his words when he said,—*I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them*. In another place he speaks of *false apostles, deceitful workers, transforming themselves into the apostles of Christ*. And no marvel, for *Satan himself is transformed into an angel of light*. *Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness*. He elsewhere speaks of some *who corrupt the word of God*; and again, of some as *handling the word of God deceitfully*. Whether he would have applied this language to preachers of modern Universalism, we shall be better able to judge toward the close of this discourse.

Can there be a more pleasing and venerable character than that of the pious, devoted, and affectionate pastor? He preaches the truth, and teaches the practice; is full of moral courage and unwearied fidelity; and heedless of interest or popularity, declares his message without ‘fear, or favor, or hope of reward.’ He may say with Paul, *I magnify mine office*. Men of this character, are indeed *the light of the world*:

‘Ministers

Detached from pleasure, to the love of gain
Superior, insusceptible of pride,
And by ambition’s longings undisturbed;
Men, whose delight is where their duty leads
Or fixes them; whose least distinguished day
Shines with some portion of that heavenly lustre
Which makes the Sabbath lovely in the sight
Of blessed angels, pitying human cares.’

WORDSWORTH.

The well-earned distinction and influence of such clergymen as these arouse the envious aspirings of those who study to *seem* what the others *are*. Thus the stars of the firmament are reflected from the muddiest pool. Thus the rarest gems have called forth the most elaborate exertions of imitative fraud.

The *seducers* spoken of in the text are called in the original *γοητεσ*, signifying *impostors*. The word occurs but this once in the Greek Testament. In classic use it is applied to magicians, conjurors, jugglers, and more especially to deceivers who deluded the populace with magic chants and incantations. (*Passow*.) Hence the term may

well denote the false teachers who play such juggling tricks with Scripture; who weave the wizard spell of sophistry around the intellects of their followers; who hold forth the Circean cup of error, whose bewitching mixture transforms men to brutes. They charm with sounds of sweetness; they enchant with honied words: and they sometimes use the sorcery of perverted genius, like the brilliant fascination of the serpent's eye.

Such men *wax worse and worse; deceiving and being deceived*. They are regular examples of the rule that there is a progression in evil. *Nemo repente, fuit turpissimus*. No one reaches the extreme of turpitude at a single stride. It is so with false teachers: their first swervings from the truth are scarce perceptible, even as short portions of an extensive curve may hardly be distinguished from a right line; or as parts of the vast round of ocean appear like level plains. But soon their aberrations grow wilder and bolder, till they have made havoc of truth, and *shipwreck of faith*.

Hence we see the wisdom of opposing falsehood on the maxim—*obsta principiis*, resist beginnings. Satan draws along his disciples, not very violently at first, lest too many prejudices be startled at once, and misgiving should rescue the tempted. When the Devil first begins to undermine the principles of intended victims, he is as insinuating as an Italian Jesuit, and polite as a French Abbé: with fine speeches and profuse bowing and scraping, he waits upon them into his parlor. After he has there gained an ascendancy over them, he takes them down stairs carefully, step by step, into his kitchen: here they mingle with his more vulgar servants, while he puts on the coarse semblance of an Irish papist priest. When, at last, he has in this place assimilated their tastes to grosser delusions, he kicks them down cellar without ceremony; where they grope in utter darkness and pollution, and where he reveals himself in his true shape as an Universalist preacher.

How evidently are these remarks exemplified in those ministerial vipers of the old Serpent's brood, who stick so closely to the text of the Devil's gospel, first preached in the garden of Eden. Begin at John Murray, who is canonized as the 'Father of Universalism in America;' and Elhanan Winchester, on whom this mis-begotten imp from the pit may, perhaps, be fathered with equal justice. These men at first only denied the actual eternity of future punishment: the former held that the pains of the damned would endure as long as the sinner pleased, while the latter taught that they would continue as long as God pleased. In other respects they wandered not from prevalent evangelic doctrines. From the year 1770, when this new light (or rather, old darkness) first broke upon our shores, to the year 1800, no important or extensive changes took place in the principles of

Universalists. Of late years, however, the schism has widened; and the chasm of their apostacy yawns frightful, almost as the 'impassable gulph.' This declension has been furiously precipitated through the labors of Hosea Ballou. This man commenced as member of a Baptist church, from whose orthodoxy he has fallen away so near to nothing, as to be on terms of good fellowship with avowed nothingarians. So comes a rain drop-down from the skies to the puddle!

Truly *evil men and seducers wax worse and worse*. How much farther can Universalist preachers go? They can go as much farther as their once boasted champion, Abner Kneeland, has gone. They may be the Levites, as he is the high-priest, of infidelity. They may join the 'Free Inquirers,' and deify Frances Wright as the goddess of 'knowledge.' There is every reason soon to expect this termination of their career. Analogy teaches us to expect that they will speedily renounce Christianity: the text teaches us to anticipate it: and the friendly understanding between the Universalists and the Atheists,—between the 'Trumpet' and the 'Investigator,'*—warns us of an early union,—a wedding of the snake and the scorpion. O welcome the day, when Christendom shall be disburthened of the false pretenders to a gospel name!

The discourse will now be devoted to a **DELINEATION OF UNIVERSALIST PREACHERS.**

I. Firstly, they are *useless*. Some years since there sprung up silently in this state one of those fairy creations of the 'American system,'—a factory village. In the infancy of this pleasant settlement there was no religious establishment of any kind. An itinerating holder-forth of the 'blessed doctrine' cast a wistful look on a place, whose loose and somewhat immoral population seemed to his experienced eye like the congenial soil, the forcing hot-bed of his baleful tenets. Having collected the people on a Sabbath evening, he proclaimed his message with a great parade of what was intended for argument and eloquence. At the close of the exercises, quite certain of having made the impression he desired, he informed the audience, that he had an abundant stock of the same glorious tidings yet unexpended; and that if they were so disposed, and would make suitable pecuniary arrangements, he would come again for their edification. He further requested them to let him know their wishes on the spot that he might govern himself accordingly. During a short puzzled pause, all eyes were bent on an elderly gentleman, who had not, to be sure, ever manifested much interest in religious affairs, but whose connection with the chief business of the village, and whose sound judgment occasioned his opinions to be regarded with defer-

* Names of periodicals published at Boston as the mouth-pieces of these denominations.

ence. Perceiving that he was expected to act as spokesman, he addressed the man of lees and froth to this effect: 'Sir: if your doctrine is false, we have no desire to see you again; if your doctrine is true, we need give ourselves no further concern on the subject, and can dispense with any more of your labors.' This reply aroused general approbation, and was a thunderbolt to this discomfited preacher. It was a dilemma whose either horn gored his pretensions to death. It has a rock-built pyramidal conclusiveness of logic, that all the baneful sophistry of his tribe can never overturn.

II. Secondly, Universalist preachers are *needless*. They are not wanted. I shall undertake to demonstrate that orthodox preaching ought to be satisfactory to the Universalists themselves.

It is an unquestionable fact, that evangelic ministers of all sects, when speaking of future punishment, either express themselves entirely in scriptural language, or else employ metaphors founded on biblical phrases, for the reason that they can find no other so strong and decisive.* All that is necessary, then, is for the Universalist to put the same construction on their words as he does on the same words or ideas when he meets them in his Bible: and so he may rest contented.

To show that orthodox ministers are generally understood to addict themselves to the language of inspiration, let it be supposed that one of you who is an Universalist should be travelling on a Sunday, as would be likely enough, at some distance from home. On your route, you are passing through some unknown village, and see the population collecting in a pleasant edifice for divine worship. Under the impulse of the moment, you resolve to stop and attend the service with them. You enter and take a seat in the house without knowing anything of the minister or his hearers. Just then the preacher arises, and says;—'You will find my text in Rom. 2: 5, *Treasurest up unto thyself wrath against the day of wrath.*'—or perhaps, 'in Rev. 21: 8, *The lake which burneth with fire and brimstone.*' The instant you heard the text you would say within yourself,—'O my poor luck! 'tis an orthodox concern after all.' Now this, my friend, is a spontaneous concession of the point in question.

This point is quaintly illustrated by the affair of the sick Universalist, who, feeling a touch of seriousness, requested his spouse to read him 'something good.' The woman complied by opening the Testament at random, and commenced reading in the midst of the ninth chapter of Romans. The invalid, not noticing what book it was, and not being

*Any person who may doubt the strength and fulness of the language of the Bible on this subject is challenged to task himself, with pen in hand, to express the common orthodox sentiment in words whose variety and intensity shall in the least compare with those of inspiration. Let him try. He will fail.

over-much versed with its contents, listened angrily to a few sentences, and then petulantly exclaimed:—‘ Wife, do burn that cursed Calvinistic tract, and get the Bible or something else.’

While evangelic clergymen adhere so closely to the language of scripture in their denunciations of the *wrath to come*, Universalists have only to put the same construction on it when they hear it from the pulpit as when they read it at home. The same rules of interpretation that screw and grind their doctrine out of the stubborn word of God, would just as well belabor it out of the Westminster catechism. Methinks that St. Paul, long as he has been in heaven, cannot have ceased to this day to be astonished at the impudent liberties which the apostles of Universalism have taken with his writings: and perhaps he tells over his wonder to Calvin and Edwards as often as he meets them.

It follows, that Universalists have no reason to complain of orthodox ministers so far as their preaching of hell-fire and damnation is concerned, for they have only to understand this phraseology as they do where it occurs in the Bible; and it follows, too, that a class of preachers whose main business is to oppose them on this ground is utterly needless and unprofitable.

III. Thirdly, Universalist preachers are *ignorant*. By this is meant, that they are unacquainted with what every critical teacher of the religious books of Christianity ought to know. Almost without exception, these men are unable to read the Bible, the only original and true Bible. They may, indeed be very conversant with a good translation: but after all the best translation is but a substitute. If you were to ask any one whether he had ever read Homer,—and he should reply affirmatively, while it soon becomes manifest that he had only seen Pope’s version of the poems of the ancient bard: you would regard him as an empty pretender. You would tell him that the metrical translation was verily Pope’s Homer, and therefore very different from Homer’s Homer.

It is wonderful to behold what profound philologists our Universalist preachers are. With vast gravity and pomposity, they have over, and over, and over again, a well conned tale taken on credit from brother Balfour. How often have we been edified by the old story about *ge-hinnom*, backed by an imposing array of two or three other such words as *Sheol*, *αιων*, *αιωνιος*, and *αιδης*. On the strength of a little second hand learning, such as it is, upon these words, they take on the airs of a walking lexicon, and astonish the vulgar with the oracular authority and sesquipedalian ponderosity of their speech.

‘ Besides ’tis known they can speak Greek
As naturally as pigs squeak:
And Hebrew is no more difficile
Than to a blackbird ’tis to whistle.’

BUTLER.

But ah, how short is the tether which limits the extent of their pasturage in the field of sacred science! How shallow their acquaintance even with their mother-tongue! how abusive of grammar! how murderous of English?

IV. Fourthly, Universalist preachers are *impudent*. With the utmost ease, they can muster sufficient assurance to pronounce their own individual selves a match for any body. One of them of two weeks' standing will swallow a doctor of divinity or a theological professor, with as little concern as if it was his usual dinner. They will decry all others as if wisdom inhabited with them alone, and would die and be buried with them. They declaim against priests and priest-craft, as if they themselves were not pretended priests, nor laborers in that vocation. When detected in the grossest blunders, and most palpable falsehoods, they exhibit an unblushing effrontery, that none but the devil could help them to.*

V. Fifthly, Universalist preachers are *insufferably vain*. They feel themselves up to any thing; and are blest with a comfortable assurance of their abilities. As an instance in point, (the first that comes to hand from numberless others,) look at the twentieth page of two discourses miscalled 'Christian Warnings,' published by one Sylvanus Cobb, of Malden, Ms.†

Treating of future punishment, Mr. Cobb tells his admiring auditors, and astonished readers,—'I speak in soberness and would rejoice to meet all the clergy in christendom on the subject.' Marvellous passage!—Methinks I see a boundless plain outspread before me, where this grand challenge is to be contested. There closely marshalled by themselves come on the countless throngs of the Romish clergy, with shaven crowns, laden with a folio-ammunition of fathers and councils; headed by Wiseman, Scholtz and Hug;—there advance the noble array of the Lutheran evangelical ministry, comprising an incalculable portion of the learning of Europe, and marshalled by Hahn, and Tholuck and Neander;—there approaches the host of the national and dissenting clergy of Britain, led on by high-trained bishops—by Henderson, Chalmers, and J. P. Smith; with countless methodists, under the banner of Adam Clark, full charged with his Rabbinic and Talmudic lore:—while nearer at hand are the ranks of the American priesthood, among which, with many others, may be seen the dauntless faces of Hawes, Parker, Beecher, and Stuart. This is one side of this great plain, filled up with black coats

* A sort of *Satanopneustia*.

† Several topics in these discourses were illustrated by references to the local affairs of this place. These are omitted in the printed copy, for no other reason than that they would have no interest with the *general* reader.

and flowing gowns, all ready for the battle-shock. And on the other side to meet, to fight, and vanquish all, stands forth the great Sylvanus Cobb!

‘ ——— Phebus, what a name,
To fill the speaking trump of future fame!’

BYRON.

O mirror of polemic chivalry! O ‘man-mountain’ of theological knowledge!—he rejoices, yes, he *rejoices* to confront ‘all the clergy in christendom.’ Woe worth the day for his luckless antagonists! At one magic flap of his tongue, at one miraculous whisk of his pen, they are laid as low as Samson laid the Philistines. O modest man! Were I not modest too, if it would not be arrogance in me to expect from him any other answer than the giant gave the stripling David, perhaps I might venture to take up the gauntlet of this controversial knight-errant, who has defied the congregated clergy of the Christian world. Even defeat from the hand of this tremendous champion would confer an immortality of fame; just as the sword of Hector has immortalized the name of many a Greek, otherwise long since forgotten. Mayhap the distinction of soaring in the basket of this inflated balloon would compensate for the risk of a fall from those cloudy heights: for how could I find the heart to prick it, to let out its sustaining gasses, and disappoint the crowds of earthly gazers.

VI. Sixthly, Universalist preachers are *dishonest*. They cheat their people. They do not shew them fairly all the results of the ‘blessed doctrine,’ nor urge them to the practice of some of its chiefest obligations. For example: the introductory lecture of this course clearly and conclusively proved that it was ‘the great duty of Universalists’ to commit suicide. But who ever heard a minister of that denomination faithfully exhort his hearers to discharge that eminent duty of their faith? Who ever heard of one acting as a *helper of their joy*, by pressing them into heavenly bliss; except, perhaps, one who recently encouraged them by his example in this vicinity? How ungenerous to do so little for the happiness of their flocks, and to shrink from leading them

‘ To meet the endless glory of the dead
By cold submersion, razor, rope, or lead.’

COWPER.

VII. Seventhly, Universalist preachers are *vulgar*. Their coarse habits, their cultivated scurrility, their grovelling tastes, their deficient education, and above all—their corrupting doctrine, associate them with all that is distressingly low, and humiliating to human nature. The career they have run has brought the clerical station into disrepute; and has prejudiced men against its importance and worth. The sham-patriot, the quack-doctor, and the Universalist-preacher, form a fit triumvirate of those who have disgraced professions of the highest consequence to the community. Such men, by making all

professional skill and virtue questionable, must needs be public nuisances.

VIII. Eighthly, Universalist preachers are *malignant*. These lynx-eyed pirates watch day and night for the halting of all who do not sail under their flag. These buccaneers prey upon ship-wrecked fortunes and shattered reputations. If they find a sinner who is of another name than theirs, there is no danger of his escaping with too lenient penance. If they find a person who has merely been guilty of imprudences, or whose character becomes doubtful, though it may be without any fault of his own, they put the worst construction upon every incident, and rack the fruitful invention of malice to devise the means of crushing their victim. When some distinguished mark of their malice can be assailed in no other way, they call in the aid of vague irresponsible rumor. *Report, say they, and we will report it.* If they can hunt up a lie, or give chase to some defamatory insinuation, they desire no better game,—they fatten on this devil's venison: they can *go in the strength* of a morsel of *that meat forty days and forty nights*. The nature of these creatures may be described in Latin phrase as '*mendax et mordax*;' they are people who lie to your face and bite at your back. They are always ready with some unauthorised tale of infamy: as Juvenal says of the root of all evil,—

'Unde habeas quærit nemo, sed oportet habere,'—

it is no matter *where* they get their fib, if they only have it ready.

IX. Ninthly, Universalist preachers are *slandrous*. Yet who can be surprised at the slanderous course pursued by Universalist preachers. They are driven to the invention of falsehoods from dire necessity. They can find no other weapon that can well be wielded against their orthodox adversaries,—at least, none so well adapted to their use. Besides; they are compelled to eke out the meager scantiness of their knowledge and their system of faith, with those aberrations from truth which may be gracefully termed '*poetic license*.' The patch-work shreds of their doctrine must be *cobbled* up as they can. When they have advanced one false notion, the poor cripple must be propped up by a dozen more of such as are general and particular, public and personal.

X. Tenthly, Universalist preachers are *self-degraded*. They have a *poverty of spirit*, and *lowliness of heart*, indeed; but infinitely unlike that inculcated and engendered by the Gospel. They can stoop to any disgraceful trick for the sake of gain or of party. As a general fact, they know not how to rise above the utmost meanness of thought and coarseness of expression. As the man of God foretold of the house of Eli, they *come and crouch for a piece of silver and*

a morsel of bread, saying, *Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.* So far from assisting their fellow-men to enter into future felicity, they deride the idea of the salvation of the soul, like Balfour in his sermon on Four-days' Meetings. So far from encouraging real piety, they scoff at the religious experience of the children of God, as if it were vain delusion, or the pharisaic presumption of spiritual pride.

XI. Eleventhly, Universalist preachers are *degrading to others*. The apostle speaks of evil men and seducers as *deceiving* as well as *deceived*. These impostors contrive to bewitch and dupe their adherents most egregiously. There are no other ministers whatever who succeed in so lording it over the minds and consciences of their followers. The stubborn, independent spirit of other congregations leaves them at variance with their ministers on many points: but it is astonishing to observe how completely Universalists are moulded by their teachers. They adopt the opinions of the last they hear, however he may differ from those who have preceded him. Chameleon-like, they take their hue from the color they were last placed upon. They are a mere nose of wax to be shaped by the plastic hand of their spiritual guides.

Nothing can equal the mental domination of those 'pulpit declaimers.' It appears, even in the expression of countenance exhibited by those who have been their long and zealous disciples. Their very faces are often brand-marked with Universalism: they carry the impress of their doctrine and the manner in which it is preached, in their stern, malignant, scowling, sneering features.

It is very apparent that Universalist preachers degrade the standard of feeling and propriety in their congregations: blunting their moral sense, debasing their intellectual appetites, obliterating their self-respect, rendering them indifferent to the claims of justice, infusing contempt for personal decency, and smoothing the pathway for out-breaking immoralities. Such teachers are a travelling pestilence,—the deadliest foes of social happiness and order.

XII. Twelfthly, Universalist preachers are *rapidly deteriorating*. The only compliment that can be paid them is, that they can wax a little worse. In this life, they can get down but one peg lower than they are already: and that is, to rank infidelity and avowed atheism, to which they are rapidly 'working their passage.' When they reach the bottomless pit, they will wax worse and worse forever in a descending series of depravities. But as the topic of the progressive wickedness of false teachers has been considered in the introduction to this discourse, we will observe,

XIII. Thirteenthly, that Universalist preachers are doing *im-*

mense mischief. Yes: they are at war with the spiritual elevation and eternal blessedness of man. *They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.* The Holy Spirit described them, when he said of the pretended prophets of his day; *'They say still unto them that despise me, The Lord hath said, Ye shall have peace: and they say unto every one that walketh after the stubbornness of his own heart, No evil shall come upon you.* They are the false lights which the *father of lies* hangs out, to decoy the voyagers to eternity on to rocks, and breakers, and treacherous quicksands.

XIV. Fourteenthly, Universalist preachers are *objects of just abhorrence.* Their character is loathsome, and their influence pestilential:

‘A brood whom no civility could melt,—
Who never tasted grace, and goodness never felt.’

WORDSWORTH.

Who shall calculate the amount of harm they have wrought? As well might you measure the amount of death that is borne on the wings of the Simoom. The horrid estimate must be reserved for eternity, whose endless lapse alone can give the sum total of their deleterious influences. O, let the young specially be shielded from the mortal bane, from the noxious miasma, of their death-dealing sentiments.

XV. Finally, Universalist preachers are *to be pitied.* And from my heart I do pity the doomed men, who, by whelming others in ruin, pluck down a deeper damnation on themselves; *whose end shall be according to their works.* O, is there no hope?—no hope that these blinded, guilty immortals will yet see their error and their sin? Is there no hope that some sweet ray of truth will yet glide into their veiled hearts?—some spark of celestial grace yet kindle in their minds, long drowned in sin? Spirit of infinite compassion! God of unfailing tenderness! strive with them this once more: be ‘at once the lightning to melt their flinty hearts, and the mould to receive and shape them anew.’ *Spare thou the work of thy hand. Save, Lord, or they perish.*

In closing this discourse, I would first address myself to those who are not Universalists. Dearly beloved: you have heard the iniquities of a certain class of men roughly, but faithfully drawn in these fifteen strokes of the pencil of truth: you have also heard them scourged with fifteen strokes of the lash of righteous justice. I have aimed to express myself in plain English, but have also sought to leave the language of coarse invective and scurrilous ribaldry to such men as Ballou, Whittemore, Cobb, and their associates, whom long practice has rendered peerlessly expert in the use of these their fa-

vorite weapons. I have no thought of vying with them in the pamply with which Satan arms them. Him they may thank for what moral power they have. He is the arch-prclate of their hierarchy : and they are the cardinals and minor clergy of the infernal See.

Inasmuch as they derive their commission and their inspiration from the prince of darkness, God and man may well disown them. Justly may the Almighty say,—*I have not sent these prophets, yet they ran : I have not spoken to them, yet they prophesied.* Justly may you also hold them and their sentiments in utter detestation. Says the apostle, speaking of those who *would pervert the Gospel of Christ, Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.* Says St. James ;—*If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed : for he that biddeth him God speed is a partaker of his evil deeds.* O keep aloof from those ‘bold bad’ men who have been exposed this evening. An unwholsome atmosphere broods murkily around them. Their deadly breath tarnishes the brightness of Christian hope, and blasts the freshness of Christian faith. Far—far away from them and their *synagogues of Satan* is peace and safety.

Dearly beloved : be unceasing in prayer, be unwearyed in effort, to undo the mischiefs that Universalist preachers have bred. By all fair and upright means, and by no other, study to undo the evils their influence has wrought. Make yourselves thoroughly acquainted with their errors, and with the method of confuting them. Seek to disentangle those whom they have caught in the sophistic web of their subtleties, and to disabuse the souls whom they have seduced into refuges of lies. May the favor of God reward all your attempts for such purposes as these : and may the blessing of many ready to perish come upon you.

Let me now address myself briefly and affectionately to professed Universalists. You, my friends, are aware that it has long been considered a maxim of wisdom and experience, that, in doubtful cases, it is always best to err on the safe side. Apply this rule to your own case. If your doctrine is true, you will be no happier in the resurrection of the dead, than if you had never believed it. While, if your doctrine is false—which you cannot help suspecting—the consequences hereafter will be horribly disastrous to you. Does not prudence then loudly call upon you, to embrace a system of faith which includes all the advantages which can possibly result from yours, and its own exclusive ones beside ? Quit then the morasses which tremble under your every tread : and hasten to a rock of safety, which, happen what will, will not fail in your hour of need.

Let me ask you further, whether you will continue to lend yourselves to the support of Universalist preachers, to uphold a class of men distinguished, as we have seen, for every form of baseness in thought and in action? Some of you are persons of intelligence and character. Do you not feel yourselves of too much worth to be ranked as under-props of so much ignorant pretension, and infamous illiberality?

Granting that the instructions of these men exert no lamentable influence upon yourselves, who were educated in the principles, and confirmed in the habits of morality,—still are you not fearful of suffering your families to be trained in sentiments which throw loose the restraints of virtue? Are you not reluctant to have your children nurtured in opinions which leave them frightfully exposed to temptation? Beware, then, for their sakes; if not for your own: and forsake a ministry which is none other than the *ministration of death* to the best feelings and inclinations of the youthful mind.

In conclusion, I address myself to Universalist preachers. Well do I know the acrimony of your hate, the hell-deep inveteracy of your spite: but, fearing God, it is impossible to fear you; and I call upon you to look at the features of your character as mirrored in this discourse. See how you appear, when plain-dealing faithfulness sets your iniquities before you. Tremble and be horror-thrilled at your own depravity. Ye sons and priests of Belial, dread the wrath of God revealed against all unrighteousness and ungodliness of men.

Ye are the people who have let down the dignity, and impaired the usefulness of the sacred ministry. Ye have brought things divine into the contempt of the vulgar and thoughtless. Ye have encouraged by your fatal teachings the grossest delusions, and have cheered the hearts of abandoned profligates with the hope of impunity. Ye have made the holy justice of God appear as odious. Ye have marred the majestic loveliness of his benevolence by the unworthiest representations, and the most ungracious betrayals of weakness. Ye have wounded the cause of truth: ye have assailed the kingdom of Christ with desperate vehemence: ye have neither entered into it yourselves, nor have ye permitted others.

Base maligners! Ye eagerly slander the servants of God's altar: but they content themselves with telling the truth of you. I have not reviled you: though the statement of the facts in regard to your character has rendered it necessary to use the language of the sternest reprobation. As *Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation*; so also, like him, would I say to each of you—THE LORD REBUKE THEE. Amen.

LECTURE IV.

RELATIONS OF UNIVERSALISM TO GOD AND MAN.

JOHN VI: 12.

GATHER UP THE FRAGMENTS THAT REMAIN.

Five barley-loaves and two small fishes had been distributed by our Saviour to five thousand men, beside women and children. By the mighty power of God, this scanty pittance of food was so multiplied that all received as much as they would. *And when they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.*

This circumstance teaches us not to neglect a prudent economy: but carefully to keep our resources together. It would have been easy for Jesus to have repeated the miracle when occasion called: but it was not his way to resort to extraordinary and supernatural measures when the usual means would answer. Thus from our Saviour's instruction and example we receive a lesson of economy, extending up and down, through every thing adapted to the wants of mind and body.

This circumstance teaches us, that strict economy is consistent with the princeliest munificence. It is not that pinched up and pinching parsimony—that sniveling and starveling stinginess which the sons and daughters of dissipation suppose it to be. Wise frugality is as much a part of true generosity, as cool discretion is of real courage. Thus Jesus bestowed his bounteous largess upon thousands and yet disdained not to prevent the remnants from being thrown away.

This circumstance teaches us, likewise, what is the proper object of economy: which is none other than *the laying up for use*. Some money-getting people seem to save for saving's sake. They lay up their accumulating hoards without the least thought of laying them

out again to minister to their own happiness or to the comfort of others. Not so our Saviour. His word is,—Gather up the fragments that remain, that nothing be *lost*,—that is, preserve them for future use,—for if not to be enjoyed, they would be, to all intents and purposes, entirely lost. On every thing which is stored up should be written,—‘**SAVED TO BE USED.**’

In preparing the course of ‘Lectures on ultra-Universalism,’ many things relating to that doctrine occurred which could not well be introduced into the previous discourses. These fragments will now be ‘gathered up,’ and arranged as methodically as the case admits.

The *doctrine of devils* first broached by their infernal monarch in the Garden of Eden, I have not assailed in a controversial manner. That labor is reserved for some future occasion, if the providence of God presents it. Most persons understand practical results far better than they comprehend logic and polemics. For this reason, I have selected a topic of discussion of such ample scope, that its latitude and longitude takes in the whole sphere of the ‘practical results’ of Universalism. In order to ‘save the pieces,’ to wind up the loose ends of ideas and to gather up the fragments that remain upon this subject, we will proceed to consider **THE RELATIONS OF UNIVERSALISM TO GOD AND MAN.** Let us first attend to

I. THE RELATIONS OF UNIVERSALISM TO GOD.*

1. *It makes him in some respects like Universalists.* If their doctrine is true, he cares as little about sin, and does as little to discourage and suppress it, as they do. If he hates any thing, it is the fanaticism of orthodox pharisees who are righteous over-much. He cannot abide the missionaries who so officiously intermeddle with the condition of the heathen: he cannot endure to have his own holy word widely distributed by national associations: he cannot tolerate Sabbath Schools, and Temperance Societies, and other institutions of benevolence, which are going to unite church and state by making the community familiar with the truth, and addicted to the practice of it. Dreadful day to an Universalist Deity when he sees the nuptials of public sentiment and morality openly consummated! At the same time he loves to observe his dear Universalist children enjoying themselves as they think best, and as well as they ever knew how. Do they violate the sanctity of his day and his house? O it is only a little of that child-like gaiety so pleasant to every parent. Do they

* I wish it to be understood that Universalists do not worship the God of Christians. Being *vain in their imaginations, and their foolish heart darkened*, they are guilty of idolizing a false notion:—a sin as gross as the adoration of stocks and stones. This man-made frame of deity may be justly abjured and scorned: as in 1 Kings 18: 27, and Isaiah 44: 15, 16, 17.

take his name in vain? Well—this only proves, as the Algerines say, that they are no atheists: and that they are on terms of free and easy household intimacy with their heavenly Father. Do they get beastly drunk? Ah, poor things! he knows how happy they are, and how they have driven ‘dull care away.’

Yes: Universalists have wildly and wickedly fancied that God took pleasure in them as they are. Well might he say to them as the true Jehovah says to the wicked,—*‘These things hast thou done, and I have kept silence; thou thoughtest that I was altogether such an one as thyself.’* They have changed the glory of the incorruptible God into an image made like to corruptible man. Under the influence of this frantic delusion, they have imagined that they love God. They love their corrupt selves, and love him because they think him like their own selves. It may be supposed that he does not thank them for any such compliments. It may be feared that he will at the last take the more efficient pains to convince them of their horrible error.

2. Again: Universalism, if true, *exhibits God as an infinite Imbecility.* He utters commands unenforced by any penalties sufficiently severe even to alarm those whom they do not restrain. Let his subjects conduct ever so infamously, he is obliged to make them supremely blest at all events. Though they violate every law, and reach a pitch of most inhuman, demoniac and mammoth-like iniquity,—though they then cut short the full-spun thread of their guilt by self-murder,—he *must* fold them with their gory hands, and hell-blackened hearts to the warm embrace of eternal love. Universalists adore a deified dotard; whose over-weening sickly fondness for his off-spring has made them ‘spoiled children,’ and whose weak indulgence has been their encouragement and protection in guilt and turpitude. Their doctrine breaks down all barriers to the irruption of evil, subverts from the very foundation the authority of the throne of God, and tears away the *justice and judgment* which are its rightful habitation. They strip the godhead of the strong and bright array of his perfections: and the Sun of the universe is shorn of the beams of purity, righteousness and truth. As well might they worship a golden calf as this divinity of their own imagining; whose sceptre is broken, whose crown is dimmed, whose robes of majesty are rent, whose government is overturned, and whose empire by his weakness is betrayed in its dearest interests.

3. Universalism may be justly charged with *nullifying the gospel of God.* It denies that there is any such thing as actual salvation. It asserts that man is saved from nothing. Says Walter Balfour in his discourse entitled ‘Four Days Meetings, &c.’—‘Our Saviour felt more compassion for a deaf, a dumb, or a lame man, than

he did for an immortal soul.' And he answers the question, Why God does not save immortal souls? by saying that 'the reason is, no such thing needs to be done.' My hearers, does not this astounding sentiment render the gospel of the grace of God null and void. We read, to be sure, of *the ingrafted word which is able to save your souls*, that he who converts a sinner *shall save a soul from death,—of them that believe to the saving of the soul,—of the end of your faith, even the salvation of your souls*. But what are the declarations of inspired apostles to the decisive assertions of Walter Balfour,—that great divine who is commonly supposed to know a little Hebrew? Poor people! if they imagined that there was any such thing as an eternal salvation, and that Jesus had lived, and died, and risen again to obtain it,—in that case they went according to the light they had. But our brother Balfour is too much of a knowing one for that: and if *he* says that there is no saving of the immortal soul, why—then there is not, at least so far as he is concerned.

If according to Universalist notions, there is no salvation, it follows at once that there is no Saviour. If there is nothing to be saved and nothing to save from, of course there can be no deliverer.

It is not surprising that Universalists should come to such anti-christian results. Their theology advances the ridiculous sentiment, that God punishes every sin to the full extent of its demerit, and then forgives it! Contemptible absurdity! Such a pardon would be worth as much as one from the Pope of Rome, or Father Ballou. When an offender has served out the term of his sentence in the penitentiary, does he think of petitioning the Governor for his pardon? if one was offered him just as he was leaving the prison-gates, would he not laugh it to scorn? After Shylock has carved out the pound of flesh nearest his debtor's heart according to the bond, shall he tell his victim, that he generously forgives him his debt? A fig for such compassion! and yet this is all the compassion that Universalism, boastful on the subject as it is, finds in the bosom of infinite love. The sinner receives in this life every lash that his transgressions really deserve, and then the God of all grace mercifully pardons him.—Surely the throat must be bigger than the Thames tunnel, which can swallow such an absurd and monstrous figment—and then call it 'glorious!'

Thus we find that scientific, systematic Universalists push out of existence the old fantasies of the remission of sins and salvation of souls. It is true, they always call Jesus of Nazareth—'Our Saviour! our Saviour!' But this is only unmeaning cant. If their

* Let me not be charged with inconsistency for objecting against Universalism, that it makes God both too indulgent and too severe. The inconsistency is in the doctrine itself, which is actually chargeable with both errors.

doctrine is correct, he never did nor ever could save any one. We see how nonsensically they give themselves the name of defenders of 'Universal Salvation;'—when, in fact, they believe in the salvation of no one: any more than in the rescue of a man who has been hung for piracy, and cut-to pieces by anatomists.

But as that sort of people are more concerned with what affects themselves than with what affects their God, we will attend

II. Secondly, to THE RELATIONS OF UNIVERSALISM TO MAN.

1. *It overthrows social institutions.* All standard writers on the fundamental principles of the social compact, and the constitution of human government, teach that human laws are founded on divine, and derive their authority from their conformity with the requirements of heaven. Says Blackstone;—'This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe in all countries and at all times: no human laws are of any validity if contrary to this:—and such of them as are valid derive all their force and all their authority, mediately or immediately from this original.' On this ground the statute often inflicts the penalty of death or imprisonment for life. Surely not because the legislators intended to punish offenders by sending them straightway to heaven, nor with any intention of benefiting the culprit, which in such cases is out of the question. These penalties are enforced only because human justice can go no farther, and simply seeks by these measures to turn the offender over to the retributive justice of another world. So that if there is no penal suffering in the life to come, all human legislation, even the wisest, is a gross blunder: and the vengeance of earthly tribunals goes in proportion far beyond the righteous award of the Judge of all the earth. Thus, Universalism seeks to pick out the eyes of lawyers, as well as to draw the teeth of ecclesiastics.

Indeed it writes 'injustice' on all judicial punishments. It inculcates that God rewards every sin up to the full measure of its ill-desert. What business, then, has man to take it in hand? What propriety is there in punishing an offender *twice* for the same-fault? Surely it is not more oppressive to inflict a penalty on the innocent, than to inflict it twice on the offender.

Should Universalism generally prevail, it will bring in a golden age for the perpetrators of crime. It would do for us what Atheism did for Jacobinical France. It would do what the old rebel Shay, in vain attempted for this Commonwealth. It would march its legions in full crusade against the administration of justice:

'Each villain espouses the conquering cause,
Burning court-houses, and banishing laws,
Clearing the dockets and pigeoning gulls,
Picking of pockets and breaking of skulls.'

2. Again: *Universalism removes the distinction between right and wrong.* This system is often spoken of by its adherents as the doctrine of 'impartial grace.' Impartial grace! That is to say,—the God of the Bible makes no partial distinctions between moral good and evil; and in his dealings with the virtuous and the vicious, the righteous and the wicked, places them on the same level. Impartial grace! this doctrine echoes the impious language of the Jews,—*It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.* Impartial grace! God does not reward the righteous *as such*; because, as he is righteous too, that would be partial, and showing favor to his own side. Nor does he reward the wicked *as such*; for that would be partial too, implying that he took care of number One by resisting his enemies. Perhaps it is on the ground of this impartial grace, that Universalist preachers have so often astonished folks by asserting that their sentiments are not demoralizing. For if it is proved that there is no essential difference between right and wrong, of course there can be no such thing as growing good or bad. So much for impartial grace.

3. Thirdly, *Universalism confers exclusive privileges on its disciples.*

(1.) Firstly, *suicide.* By this, they may heal their diseases, without troubling the quack-doctor to cure them in a similar way: by this, they may abscond from their creditors, and disappoint the intentions of the sheriff with a literal 'habeas corpus'—i. e. you may have the corpse: by this they may wash away their sins, accomplishing with their own blood what evangelic Christians look for through the blood of Christ. Thus self-murder is physician, bondsman, and Saviour. This is none other than the key of heaven's pearl-gates; and those who effect an entrance to eternal bliss by means of it may well sing,—'Honor and glory and blessing be unto our saviours,—razors, and daggers, and pistols, and poisons, and halters, forever and ever.' well may they shout everlasting hosannas and hallelujahs to suicide, which hath redeemed them unto God. Cutting the throat from ear to ear is the shortest cut to heaven. Wonderful, delightful privilege!—and an *exclusive* privilege too. The first lecture of this course demonstrated, that none but Universalists could, with the least consistency or propriety, avail themselves of its benefits. Alas, that of the multitudes who are doctrinally entitled to all the advantages of self-destruction, so few secure them—owing to weakness in the faith!

(2.) A second exclusive privilege of Universalists is *assailing all*

who differ from them. This they do without mercy. Not being choice as to the ways and means, their only study is to get the advantage, however unjustly. But while it is quite suitable and commendable for them to wage a relentless warfare on every other denomination, except 'Free Inquirers,' it is awful if the tables are sometimes turned, and the same measure is meted to them that they mete to others. They may preach and print against others whatever of coarse, and harsh, and unjust, and false, they please:—but if one of those whom they thus belabor gets tired at length of taking all the blows, and pays them back with a little wholesome truth in a course of 'Lectures on Ultra-Universalism,'—O how cruel! Then they begin to whine about 'Orthodox persecution.' Persecution, forsooth, because they are not permitted to inflict all the stripes! Thus it is plain, that they deem it their privilege to *smile with the fist of wickedness*. It is plain, that they imagine it to be *exclusively* their privilege to attack those who differ from them: and if their unhallowed purpose is in the least resisted, they are as angry as if their patent-rights had been infringed.

(3.) A third exclusive privilege of Universalists is *the use of slanderous means for sectarian ends*. They pick up reports against their adversaries; and though ever so obviously incompatible and incredible, they look at them with spectacles of immense magnifying power,—spite and prejudice. If they can scatter the seeds of groundless jealousy and discord among the friends of truth and righteousness, they are well content. Unfounded slanders form the arrows and javelins of Universalist warfare. They pump upon others the mingled bitterness of wormwood, aloes and gall: and this is, for the most part, their undisputed craft, since those who are more noble than they disdain to use it.

(4.) A fourth exclusive privilege of Universalists is *the possession of all the common sense, learning and piety in Christendom*. There is a touching sublimity in their modest arrogance. Their effrontery abashes and non-pluses meeker men, who know not what to say to their dashing impudence. Truly they are *wise in their own conceit*. A dexterous perversion or violent wresting of Scripture is to them the height of wit and wisdom. They stand to it, that the Bible teaches their doctrine so plainly, that all who are indued with ordinary abilities must see it at the first glance: of course, those who cannot so discern it, are deficient in common sense.

How enviable the immunities of Universalists! Their eyes are as big as *owls'*, while others are poor, blinking, pur-blind moles and bats. If not the light of the world, they aspire to be the candlestick of the Gospel-light; and sometimes in trying to act as the snuffers of that light to make it burn the clearer, they unluckily operate as its extinguisher. Yet 'tis a sweet delusion to them.

What will not Universalism do for its converts? Let a graduate come from the divinity-halls of New England, and for a year or two preach a system at war with this, and, behold, he is even as nothing: no diminutive words can sufficiently ensmall the estimate of his talents and acquirements. But just let this same graduate, without the least enlargement of his scone, or addition to its contents, become so besotted as to embrace the 'blessed doctrine of impartial grace,' and, lo, he would be transformed into an angel of light. He would be a fine fellow all at once. Doctors of divinity would wane before him, like street-lamps at the rising of the sun. He would be an instantaneous prodigy of Hebrew, and Greek, and theological lore. In hermeneutics, patristics and homiletics, he would start forth a perfect none-such. He would be able to knock down Andover with his fist, and to upset Cambridge with his heel. All this may be wrought by Universalism. Privileges on privileges! What temptations to apostacy! This alone, without any mental or moral improvement, would suffice to make the renegade the greatest of men.

5. Among the relations of Universalism to man may be ranked, in the fifth place, *the OBLIGATIONS it devolves upon its supporters.*

(1.) Here comes in again the obligation they are under to *commit suicide*. You see how perpetually and naturally this topic recurs while you are considering the practical results and duties of Universalism. This act of faith is their bounden duty as well as their exclusive privilege. In my first lecture, this point was firmly fixed. If this direct and inevitable consequence of their belief was thoroughly urged upon Universalists, there would soon be an end of them: for they would either forsake their sentiments for others less absurd, or else they would forsake this present mortal life of sin and sorrow, and remove their lodgings to a mansion in heaven. Push them with the suicide-argument, and they are down. Let not this powerful instrument of their confusion remain unemployed. As often as they would dispute with you, drive it down their throats: and they will soon be glad to let you alone; and, if they have any conscience and honesty, they will let alone their doctrines too.

(2.) Another duty of Universalists is *murder*. Most of the reasons that bind them as wise and pious men to kill themselves, also call upon them to kill others. Before making away with themselves, let them arise and slay their best friends, in order that they too may be happy, painless, and sinless,—that they may help to people heaven,—that the believer may deny himself—and follow the example of Nero, and Robespierre, and other saints in glory,—that God may be pleased,—that the public may be convinced of the sincerity of Universalists,—that they may show their faith by their

works,—and that anti-Universalists may be sent to paradise to be converted from their errors.

Universalists are bound to love their neighbors as themselves: and as natural, instinctive love of happiness unquestionably obligates them to suicide, in case their doctrine be true,—so also the moral law exacts of them to do as much for their fellow-men. It belongs to them to show this affection, stronger than death, for their own families in particular. If St. Paul had been writing to Universalists in confirmation of their opinions, he might well say,—*If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.* That is to say, if he does not by a violent death put them in possession of robes, and treasures, and mansions in heaven,—why then he is no real Universalist. Who can imagine a stronger exhibition of *faithfulness unto death*, than would be seen by going into the dwelling of a believer in the ‘blessed doctrine,’ and beholding his wife hanging at one bed-post by a stocking knotted round her neck,—the two children swinging in his *suspenders* at two others,—and himself occupying the fourth by means of his cravat, which ought to have been of hemp. Kind husband! kind father!

(3.) Another duty of Universalists is *the suppression of law*. Their doctrine, as we have already seen, regards human laws as stupid and impertinent interferences with God’s prerogative; as establishing distinctions between right and wrong, which God has not instituted; and as adding extra penalty to offences which punish themselves sufficiently. If God is no respecter of persons, then those who are required to be like him must not care what people do. If God is no respecter of persons, then Universalists must do as he does, and treat them all alike. They ought to say with St. Peter,—‘*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him [not], and worketh [un]righteousness, is accepted with him.*’ So away with your judges, and down with your jails;—let us have a free country, and heavenly commonwealth;—let Universalism have free course and be glorified!

(4.) Another duty of such people is *to show that they sincerely believe their doctrine*. Faith without works is dead: and it is very certain that *good* works will not attest the nature of Universalism, for good works are called to testify to the excellent influence of many other systems of faith. But *bad* works would show pretty conclusively, that Universalists were sincere; and really believed, that there is ‘no hell, no devil, no angry God.’ At least, a certain kind of what are vulgarly and ignorantly called wicked works would be very convincing evidence of their sincerity. But this subject has been discussed at large in my second lecture. So then, thou true

believer, slay thy parents and family, set fire to thy habitation when thus made a slaughter-house, and then rush thyself into the funeral pyre. In so doing, thou and they will gallop to paradise in a car of flame.

‘O haggard saint! to heaven wilt thou guide
Thy glowing chariot, steeped in kindred gore,
And seek to hide thy blessed parrieide
Where peace and mercy reign forevermore.’

CAMPBELL accommodated.

6. As a sixth relation of Universalism to man may be classed *its* RESULTS.

(1.) It results from it, that *Universalists can preach more intelligibly than Jesus and his apostles*. They taught Universalism in such a bungling manner, that it has not been suspected till lately what they meant. It is reserved for this generation to discover, that they not only never announced an *eternal* punishment, but even denied any future retribution whatever; and that they opposed those Jews who confessedly held these tenets as zealously as Ballou, Balfour and others oppose Orthodox preachers. It would be safe to swear, that if the writings of these divines (!) should escape oblivion two thousand years, nobody would all that while, mistake them for high-strung Calvinism, or any thing else commonly called ‘evangelical.’ Yet we are clamorously told that the writers of the New Testament were staunch defenders of ‘impartial grace,’ though for eighteen centuries they led the church to entertain opinions exactly the reverse. What a pity, that, even with the aids of direct revelation, they could not put words together without going exactly contrary to their sentiments. This clumsy use of language brought these good folks into some very awkward scrapes. Thus one Stephen preached a sermon which, according to Mr. Everett’s ideas, should have ‘nothing in it, that is in any way calculated to excite unpleasant forebodings, or to give birth to any sensation other than those of the purest satisfaction.’ Mr. Everett adds, ‘I know of no instance on record, of any other effect having been produced by the preaching of the Gospel of Christ.’ And yet poor Stephen had such an unlucky tongue, that the people who heard him *were cut to the heart, and gnashed on him with their teeth*, and stoned him to death. How much better they would have liked to hear Mr. Everett, or editor Whittemore, or parson Streeter. Alas, that these worthies had not then been living. All would have come plain from them.

(2.) Another result of Universalism is *abusing the understandings of its disciples*. Think how it canonizes St. Judas Iscariot, who, it may be, went to a four-days’ meeting among the Pharisees, and then went to heaven in a delirium: unless, to be sure, he was an Universalist, and did it soberly, thus outrunning his master,—with which

latter notion his betrayal of him agrees very well. To go back to the old story of Noah and the other antediluvians, which ought to be held up till Universalists cannot help seeing how absurd it renders their doctrine. The people of that day filled the earth with violence, notwithstanding the patriareh preaeched righteousness to them one hundred and twenty years. The night before the flood came, these wretches, whom God would not permit to live in this miserable world, eame and knocked at the door of the ark, and said, 'Mr. Noah, what are you doing in here, you old fool.' But soon God came and swept them all into his pure bosom, and left poor orthodox Noah to tug on through a wearisome, sinful life. So, too, Universalism teaches us that the vile Sodomites, who were so eager to abuse two angels one evening, were by the following morning translated in a body into the very midst of the seraphim and cherubim, to do as they pleased with them. They went to heaven sweetly perfumed with fire and brimstone, rained down upon them from that very place: they found that God's love to them flamed like Nebuehadnezzar's furnace: and their golden Elysium must be a garden of flowers of sulphur. Thus gross are the impositions of Universalism on the understandings of its advocates!

(3.) A third result of Universalism is *immorality*. It is an impressive truth, that sin is its own reward: but Universalism teaches that sin *sufficiently* rewards itself. If so, then no more needs to be done. Sin may be left to take of and rectify itself. Even in regard to those whose consciences are as insensible as if eauterized by a hot iron, this principle holds true: and so too in regard to those *who*, in the apostle's words, *being PAST FEELING, have given themselves over unto lasciviousness, to work all uncleanness with greediness*. Their wickedness, which they love, is its own retribution, which they consequently love as well. Suppose a dialogue between a preacher of this faith and one of his red-nosed parishioners.

Minister. Friend, what have you got in that tea-pot?

Parishioner. Why—parson, to tell the truth, it is a little real New England, which I was trying to smuggle home without detection.

M. Ah dear sir, that is your worst foe.

P. Very true, Sir; but did you not tell us last Sunday, after giving the cursed orthodox such a rating, that we must love our enemies?

M. Come, come! None of your stale bar-room wit: for it is no joking matter. Do you not know that you are shortening your days by intemperance?

P. Well, that is good news, since I shall get to heaven so much the sooner.

M. Yes,—but you know vice is its own reward. The offence and the punishment are the same. And I now most solemnly and apostolically warn you, that, if you *do* get drunk,—what! O what!—why, that you will certainly be drunk: for it is a sin which pays itself in its own coin.

Surely, my hearers, it must be a fearfully demoralizing doctrine, which stems the flood of iniquity with such drifts of chaff.

(4.) A fourth result of Universalism is, that the *apostles were out of their wits*. It not only requires us to believe that they zealously taught impartial grace, yet in such a blundering way that every body for centuries, understood them to mean just the contrary,—but that they acted like madmen in discharging their commission. Says one of them, *I am made all things to all men, that I might by all means save some*. How stupid! Did he not know that *all mankind* (not some) were to be saved, and that, too, without any occasion for him to trouble himself about it? Our intelligent Universalist preachers become all things to all men on much craftier policy. The same apostle tells the Ephesian elders,—*By the space of three years, I ceased not to warn every one night and day with tears*. How people now-a-days would laugh in their sleeves to see one of his successors in the ministry of the ‘blessed doctrine,’ crying by the year together, because people are going to boundless bliss as fast as death and fate can carry them. No: these sagacious priests have more recourse to broad grins than to tears. Paul’s long face they would very lightly esteem.

(5.) Another result of Universalism is *nothingarianism*. How many of its disciples professedly and practically come to this result. Universalism, scepticism, and atheism, are sisters; hatched from the old serpent’s eggs in the reeking steam of the infernal oven. They are as much alike as three peas out of the same pod. There is no mistaking the family likeness of this triplet of imps, begotten by Satan, and nurtured by depravity. Hence the ease with which one of them mingles with another, or supplies its place. When the Universalists in one of our large places established a church, (usually called ‘Hell-fire Insurance Office,’) they were joined by a physician who was a notorious infidel. Said some of his acquaintance to him, —‘Doctor, how came you to join those people when you yourself are nothing at all?’ ‘That is it,’ he replied, ‘I joined them because they are nearest nothing of any thing I know of.’ So much for this easy concord, this noble fraternal equality,—*par nobile fratrum*.

I hasten to close this exhibition of the relations of Universalism to God and man, with a few brief remarks.

1. *We see why Universalism is so unpopular with the female part of society*. This fact is very apparent and very remarkable. This

system is but poorly patronized by the ladies, as any one may perceive from the appearance of the congregations assembled to hear it. It pretends to exhibit the only just and amiable views of divine beneficence, divested of every thing terrific and unlovely. While yet that largest, and tenderest, and best portion of our race, who, by native constitution, habit, and education, are the most sensible of moral excellence and goodness, cannot abide it. The divine benevolence as exhibited by Universalism is generally odious to the gentle and susceptible heart of woman: while it commends itself chiefly to the most coarse, vulgar and vicious of the sterner males. This is so true, that an Universalist female *zealot* is scarce ever heard of. This doctrine would appear as unseemly and unfeminine in a lady as chewing tobacco, swearing and driving stage-coach. Such an one would seem akin to the notorious Mrs. Royal. Since the relations of this doctrine to the Deity are so revolting to the fair, surely no gentleman who has one germ of courtliness, or one spark of chivalrous gallantry, will deign to uphold it longer.

2. We see, secondly, *the blasphemous and baleful character of Universalism*. In its relations to God, it is horrible: in its relations to man, it is pestiferous. When stripped of its garniture of 'glozing lies,' and exhibited in its naked deformity, it is truly frightful. When its vesture of deception is rent, the 'ribs of death' are seen:—the ghastly, fleshless, lifeless skeleton stands forth in the revolting ugliness of the tomb. There is ill-omen in each rattling movement: the eyeless skull indicates its blindness: the dried bone symbolizes its insensibility: and it has nothing human but the bare and threatening teeth. Such is this God-defying, man-destroying demon.

3. Thirdly, we see that Universalism is *contemptibly ridiculous*. It is full of manifest absurdities, and leads its advocates into the most ludicrous assertions. If they do not care to have it laughed at, they had better keep it out of sight: for one fair glimpse at it is enough to provoke a smile of scorn. If it has commonly escaped from being severely satirized, it is not because it was not liable to satire, nor because its oponents were deficient in wit. But perhaps it was deemed unnecessary to be very severe upon it. Poor young Universalism! may it die an easy death!

Finally: I would close this course of lectures with a word of exhortation to Universalists. Should you continue to be as intolerably base as ever, *be sure your sin will find you out*. Your character, conduct, sentiments, and their practical results, will be portrayed with such scalding sarcasm and such blistering truth, that you shall perceive a faithful representation. Yes:—even *your* hardened hearts, your seared consciences, and your bronzed foreheads shall be forced to feel the burning flush of shame.

And now, as sinful immortals I call you to repentance. Repent of those doctrines which have dishonored God, and degraded man. Repent of your horrid audacity in deeming of the Just and Holy One as you have done. Repent of your having adopted and practised principles so fearfully demoralizing, and so dangerous to the community. Renounce your damning errors and the evil courses in which they have led and encouraged you. Scoff and jeer at it as you may,—fret and rage at it as you will,—it is an immovable truth, that the wrath of God abideth on you,—and that, if not timely escaped, it will abide forever. Beware, lest you perish through unbelief and hardness of heart. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon.*

APPENDIX.

The following article, originally written by the author of these lectures for the 'Christian Soldier,' is inserted as a sort of substitute for a preface.

THE PROPER MODE OF DISCUSSING UNIVERSALISM.

On this subject there is some difference of opinion. Whether to leave this doctrine unnoticed, whether to oppose it with the artillery of argument, or to assail it with the sharp-shooting of wit, whether to be very zealous, or very indifferently calm, good men are not entirely agreed.

1. To let it alone, in expectation that it will die away of itself, is not an apostolic course. The founders of christendom would have resisted far less damnable heresies than this with the utmost energy and plainness, as is evident from their writings. They would not have failed to beard this whelp of the old 'roaring lion.'

There is as little reason as scripture for this policy of neglect.—*Wheat* will run out, if not attended to: but *tares* grow spontaneously, and flourish nearly as well without cultivation as with.

2. Shall we restrict ourselves to the use of dry and sober argument in warring with this fantastic, first-born imp of the ancient deceiver?

Would not the resources of learning be dragged out in vain from its vast deposits, when the minds to be influenced have not, for the most part, that degree of intelligence which is necessary to feeling an interest, or deriving improvement therefrom?

There is good reason to believe that Universalists receive their opinions, not from intelligent conviction, but partly on credit, and chiefly from depraved inclination. Do you expect then to argue out of a man, what never was argued into him? Expect it not. First disturb their quiet credulity and achieve a change in their feelings; or else they will no more part with their sentiments than carrion will dispense with its noisomeness.

3. Shall we try the efficacy of satire on Universalism? Yes,—if we would employ what its advocates can understand and feel.—This has been their principal weapon in assaulting other systems; and because they have had the exercise of it almost exclusively to themselves, they have conceived their own positions to be unassailable by it. Let them find their mistake, and the effect is prodigious. They curl and shrivel like parched leather under this mode of treatment. Witness how it was when Mr. Hudson, a restorationist, attacked them in the style which they themselves employed.

Ridicule would prepare them for serious argument. Begin with making them ashamed of the absurdities of their doctrine, and then they will be open to the approaches of common sense and scripture.

Nothing can come more natural, than the application of satire to the incongruities of Universalism. Such a falsehood always appears absurd and nonsensical when stripped to nudity. There can be no bitterer sarcasm upon it than exposure.

It is very necessary, however, that none but genuine wit should be employed for this purpose. Nothing can be more hurtful than bungling attempts at wit: and to the frequency of such abortive efforts is to be ascribed the common prejudice against resorting to this smart auxiliary.

4. Ought we to wage war with Universalism zealously or no? Of this there should be no question. The moderation for which some plead would be immoderate, intemperate;—in other words, inconsistent with that virtue. 'It is good to be zealously affected always in a good thing.'

5. One more topic. Is it best to use plain English on this subject? Who can doubt it? Let the abominations of Universalism, its teachers and professors, go by their right names.

There is, to some extent, an unsuitable squeamishness on this point. We are often told that the weapons of our warfare are not carnal, but spiritual; implying that we must not give the devil his due, except where the account is in his favor. But the scripture saith not so:— 'The weapons of our warfare are not carnal, but *mighty* through God, to the pulling down of strong holds.'

Because telling the truth of Universalist editors, for instance, may require us to call them liars, slanderers, &c., we are often warned from the epistle of Jude, against bringing a 'railing accusation.' But that same inspired writer calls certain false teachers 'dreamers who defile the flesh,'—'raging waves of the sea, foaming out their own shame,'—and much more plain language to the same purpose. Shall we suppose that the apostle was inconsistent with himself? or shall we admit that the real truth, however galling, is no *railing* accusation when spoken from good motives?

When a man deceives or calumniates, it is no libel to entitle him accordingly. At the time he committed his delinquency, he practically and virtually selected the name of deceiver and calumniator for himself: and to style him so, is only to bestow on him the name of his own choosing. If this truth be spoken with a view to his reformation, or to limit his evil influence, it is 'spoken in love.'

In fine:—let the opposers of Universalism not deem that the best and only way of resisting it, is by passing it silently by, and proclaiming the opposite truths; not so did the apostles set themselves to put down the errors and indignities of their day. Let them use the utmost plain dealing, the keenest instruments of satire;—let this be followed up with solid argument and the sword of the Spirit. God will do the rest.

The 'funeral sermon' here republished from the 'Christian Soldier,' was written for that paper by the author of these lectures *on a particular occasion*. The prefatory remarks were furnished by a gentleman who occupies stations of distinguished usefulness and responsibility.

CRY OF SUICIDE.

Universalists are often bewailing with crocodile tears, the instances of suicide which they say occur in connexion with protracted meetings and revivals of religion, while they altogether neglect to apprise the public of the more than equal number of instances resulting from their own principles. A Universalist minister, or a dissipated disciple puts an end to his life, and he is merely said to have 'died suddenly,' and a labored eulogy is penned and published; while perhaps the same paper which announces his exit doles out all the circumstances (exaggerated by having passed through twenty hands) of some melancholy wight, who is said to have ended his days in a religious phrenzy. I have seen and heard these things, Mr. Editor, till I am sick of them, and I have a mind to acquaint you with a few facts which fell under my own observation.

In the southern part of Worcester county (Ms.) where I at the time resided, there occurred only a few years since, not less than seven or eight cases of suicide, and *all of them professed Universalists*;—in one town, two men by hanging; in another, two females, one by hanging, and the other by opium; in a third, three men, two by shooting and one by hanging; and in a fourth, a young man by shooting. I could tell you the names of these individuals, and many of the circumstances connected with their death; but this is unnecessary. I rather choose to forward you a short sermon, lately sent me by a friend, which may be supposed to have been preached at the funeral of one of them.

A FUNERAL SERMON.

LUKE X. 37. '*Go, and do thou likewise.*'

There is no better doctor than death; no better bail for the fraudulent debtor; no better saviour for the sinner. Who then will wonder that our departed brother exercised his discretionary power of dying when he pleased? What Universalist, on reflection, will not go and do likewise?

Suicide may be defended on several grounds:

I. *It is very convenient.* It ends our sorrows in a twinkling, and our sins in half that time. It saves the trouble of repentance and virtue, expediting us to heaven without. It squares all our unsettled accounts for sin.

II. *Suicide indicates strong faith.* Our brother was aware that 'faith without works is dead;' accordingly he enlivened his faith by killing himself, thus showing a practical belief in the 'blessed doctrine.' Faith is highly meritorious. Happy he who cuts his way into heaven through his own throat,—his faith hath saved him.

III. *Suicide is dictated by reason.* This is a world of misery, and all the hell there is: now reason and scripture call on us to es-

cape the damnation of hell; that is, to quit this world for the next. Here alas! we are overrun with poverty, laws and orthodox preachers. But as Hamlet says,

‘When he himself might his quietus make
With a bare bodkin; who would fardels bear,
To groan and sweat under a weary life?’

IV. *Suicide is a wonderful proof of piety.* It shows, first, that a man has no ‘slavish fear’ of his heavenly Father.—Again: it shows that the perpetrator does not care a straw for the old bugbears of fire, brimstone, devil, and all that: and to abhor bigoted orthodox dogmas is religion enough for any body.—Again: self-murder proves that the subject is truly ‘weaned from the world.’

V. *Suicide is sanctioned by the example of many who are now, in consequence of it, saints in light.* Good old king Saul pried open the gate of heaven with his sword, a little before the time. That noted apostle, St. Judas Iscariot, went to his own celestial place, foremost. Crowninshield, of whom the world was not worthy, hoisted himself up to heaven by the neck, thus saving some trouble to others. Surely it is safe and commendable to walk in the steps, and to swing in the halters of glorified spirits.

A few remarks will conclude.

1. This subject furnishes an unanswerable answer to a cunning argument of the orthodox. When a bigoted old deacon asks you where suicide is punished, if there is no future retribution; you may reply, that suicide is no sin, but an act of wisdom and piety which has translated many a wretch to glory.

2. This subject teaches who are the great benefactors of their race, viz. those who promote suicide by doctrine and practice; and those who kill as many others as they can. Such men people heaven faster than legions of your missionary ‘soul-savers.’

3. This subject explains why Universalists are as ready as others to stretch the necks of pirates and murderers. Some narrow minded zealots wonder that we should think any unfit for a polluted earth who are rotten-ripe for a holy heaven, and with whom we hope to commune there, though we hang them here. But the fact is, that we do it from love to their souls.

4. The subject teaches us that none but Universalists are entitled to the privilege of suicide. Had our departed brother been a poor half crazy chap, who had been to a four-days meeting, and there lost the rest of his brains, and then taken himself out of the way,—why, then he would have been another proof of the terrible influence of these fanatical revivals. But it ‘quite alters the case,’ since he so steadfastly professed the Universalist doctrine, and then sealed it with his blood.

5. The subject teaches an important duty. Our brother has signally discharged it. His wounds, those ‘poor dumb mouths,’ call upon us to go and do likewise. Consistency is a jewel. All consistent Universalists will hurry into a blessed heaven as soon as they can. Would you be freed from influenza, duns, bigots, sin, orthodox ministers, and all manner of sorrow? The way is plain—brethren, GO HANG. Amen.

